Quis in seculo peccavit enormius Paulo? Quis in religione gravius Petro? illi tamen per pœnitentiam assequuti sunt non solum Ministerium, sed Magisterium sanctitatis. Nolite ergo ante tempus judicare, quia fortasse quos vos laudatis, Deus reprehendit, & quos vos reprehenditis, ille laudabit, Primi novissimi, & novissimi Primi. Petr. Chrysolog.

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THE PENITENT DEATH OF A WOEFVLL SINNER.

OR,

The Penitent DEATH of

JOHN ATHERTON,

Late Biſhop of *Waterford* in *Ireland*.

Who was Executed at DUBLIN the 5. of *December*, 1640. With ſome Annotations upon ſeverall paſſages in it.

As alſo the SERMON, with ſome *further Enlargements, preached at his Buriall.*

The ſecond Edition.

By *Nicolas Barnard* Deane of ARDAGH in IRELAND.

London, Printed by *G M.* for *W. Bladen*, and are to be ſold by *R. Royſton* in Ivy-lane, M.DC.XLII.

TO THE MOST
REVEREND
FATHER IN GOD.
IAMES
Lord Archbiſhop of *Armagh*,
Lord PRIMATE of all
IRELAND.

May it pleaſe your Grace,

THeſe little Tractates, as they derive their being from your Graces command; ſo (like rivolets to the Sea) doe they returne to you againe. Accept them as the firſt fruits of your owne Induſtry upon the Authour; who muſt ever acknowledge he owes himſelfe alſo.

What [a] *Paulinus* writes to St. *Augustine*, *Os tuam fistulam aquæ vivæ, & venam fontis æterni merito dixerim, cujus desiderio sitivit in te anima mea, & ubertate tui fluminis inebriari terra mea concupivit*, was indeed the cause of my thirsting also, and the Load-Stone that gave mee a happy draught in your service, many yeeres agon out of my native soyle into this Kingdome, which, me thinks, this yeer by your absence hath suffered a great Eccliplse, and yet wee cannot grudge the Church in this floting age, such a *Steeresman*, nor so pious a *Prince*, so pretious an *Earering*. That which is related of the fore-named Father, [b] *Mensam habebat hospitibus expositam, sed frugiferis sermonibus, magis quam exquisitis edulijs*

[a] *Epist.* 31.

[b] Eras. in Ep. ad Arc. Toled. an. op. August & Possidō. de vit. August. *In ipsâ mensâ potius disputationem quam oppulationem diligebat.*

dulijs opiparam, semper de re quadam frugifera commentabatur, ut non minus animi convivarum reficerentur quam corpora, is so well knowne to bee your Graces daily practice, that it needes no further application, the offals of whose Discourse carefully gathered up, were *able to perfect* a Divine *to every good worke*. In a word, [e] *Erasmus* his description of him, by what S. *Paul* requires in a Bishop, mee thought in the reading (*mutato nomine*) it was your owne *Picture*, by which if others in this age had beene drawne, I beleeve the office had never beene so much as questioned.

The very subjects of both these Discourses were they wrote by whomsoever, could not

[e] Ibid. *Quasi Deus voluerit in Augustino tanquam in unâ tabulâ vividum quoddam exemplar Episcopi repræsentare omnibus virtutum numeris absolutum, &c.*

not but claime an Interest in your Grace. The *Conversion* of *Sinners*, by a *Constant Preaching*, who (unlesse a *Stranger in Israel*) but must acknowledge to bee your Character. Nay, this and much more, is no newes to [d] *Strangers*, whose large Relation from abroad may prevent any further from home, onely 'tis no *flattery* to attest it. Your continued Mot-

d *Fred. Spanhemius* Professor of Divinity in Geneva (*dubiorum Evangelicorum parte tertia*) in his Epistle Dedicatory, largely *P. Bertius in tabul. Geograph.* Speaking of Dublin and the Colledge, addes this only, *Fameuse pour la presence de Iacobus Usserius Theologien homme de grande erudition & piete, & sur tout celebre par ses escrits, natif. de Dublin. Ioan Selden, marmor Arundell in editionis causa. Reverendiss. Antistes* Jacobus Usserius *Archiep Armachanus, vir summâ pietate, iudicio singulari, usq; ad miraculum doctus, & literis severioribus promovendis natus*, &c Is. Casaubonus, Abrah Scultetus, Camboden; with divers others. By which, it is evident, that if some so advanced have miscarried, the fault hath not bin (as the vulgar apprehends) in the soyle, but in the seed: *Et hisce commemorandis, nos vel utilitati publicæ gratulamur, vel divinæ benignitati gratamur. Vt est enim modestiæ, non agnoscere laudes, ita gratitudinis, non tacere viros, per quos Deus tanta commoda largitur humano generi.*

to

too of [e] *Vae mihi si non evangelizavero*, both in your Episcopall and Archiepiscopall seats, is as worthy of memory, as imitation, where that *We* may light I know not, but surely S. *Pauls* [f] *reposita est mihi corona*, will bee your portion. How little your Grace affects these kinde of expressions, I am not now to learne, *And* for my selfe, let this be my plea against any mis-judgings in others, [g] *Rare examples ought to bee set up like* [h] *lights, where they may be seene*; and in the words of S. *Paul*, I wish it might bee a [i] meanes *to provoke to emulation those which are my flesh, and might save some of them*, [k] *Fac tu similiter*, is the onely intended morall: Be still the Honor of your Nation, the sacred first fruites of this Colledge, the Prime

e 1 Cor. 9 16.

f 2 Cor. 4. 8.

g *Egregia virtutis exempla veluti lumen in edito ponenda sunt, ut omnibus præluceat, multosq; ad æmulationem accendant.*

h Mat 5. 15, 16.

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h Mat 5. 15, 16.

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k Lu. 10. 37

Prime light of this our Israel, where (according to *Iosh*ua's wish) you may like the *Sunne stand still* in the Firmament of our Church, *till* all the *enemies* of it, be made its *foote-stoole*. So prayes many thousands, and among them, as having most cause,

Your Graces most humble

and affectionate Servant

Drogheda Aprill 28.

1641.

N. BARNARD

To the Reader.

ACcording to my directions in some circumstances thou hast here presented this pensive Relation finished indeed long agone, but delayed the Presse hitherto, by some unusuall miscarriage. How soever it falls out to be as seasonable now. A scandalous ryming Pamphlet lately Printed in the abuse of him, divers scattered written papers full of mistakes (some pretended to have their Original from my self) may likely have come to thy view as mine. Let this vindicate him, and give thee full satisfaction in both. Had I bin commanded this service sooner, thou mightest possibly have had some other usefull passages remembred. And had it not bin in so busie a time, it may be it might have appeared more refined

ned. As it is, for the Matter, be-
leeve it to be wholy true, as com-
ming from one, whom no relation
whatsoever can suspect him part-
all. For the Style, the plainer i
is, the more fitting a Narration
and I have the rather affected it
that the profit intended might b
of a further extent. Reade it wit
shunning these two rockes, Pre
sumption and Despair. The for
mer by the difficulty and haz ar
thou shalt find him labouring in a
the first; the latter, by that Merc
he obtain'd at last, where thou see
Gods special work, magnifie it, an
blessed change in a sinner, rejoy
at it, any thing exemplary for th
selfe, be not thy own enemy so muc
as to slight it. Let God have the
Glory, thou the benefit, the
Church clear'd of scandall, and h
hath his desire, who is

Thine in him, by whom

we all thi[illegible]s,

N. B

A Relation of the penitent Death of the said IOHN ATHERTON,

Late Bishop of *Waterford*:

Executed at DUBLIN the fifth day of *December*, 1640.

Written by *Nicolas Barnard* Deane of *Ardagh* in IRELAND.

FOr his Arraignement, though it held long, I heard it not, onely his carriage then is by all *condemned*, and it is not my intent in the least measure to excuse it. The subject of this Discourse is only to declare, how afterwards *hee judged, and* [a] *condemned himselfe*, and so we trust is *not condemned of God*. How hee

[a] 1 Cor. 11. 31, 33.

deepely repented, and [b] *cryed to Heaven* for pardon, whereof he received a *rare memorable Testimony*, as we shall heare afterward.

On Saturday in the afternoone being the 28. of *November*, and the next day after his Condemnation, I went to see him first, when having had some speech with him of the Scandall of the Fact, Justice of the Sentence, Misery of his Condition without Repentance, (of each of which he heard me long with silence) at length he asked me, if I were sent by any to him, when he understood I was not, but that I came of my selfe, he tooke me by the hand, and replyed, *I was very welcome to him*, beleeved I had no other end but his good, that indeed he had been moved to send for me, but being thus come of my selfe, *he tooke me as sent of God*. He acknowledged his stupidity and sensleſnesse, desired me to take a further liberty of Speech unto mee, to preach the Law to him, to aggravate his sinnes by the highest

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S. *August.* brings in God thus saying from Heaven to a penitent sinner, Parcamus huic homini, quia ipse sibi non pepercit, agnoscamus, quia ipse agnoscit, conversus est ad puniendum se, convertar & ego ad liberandum. *in Psal.* 84.

[b] 2 *Chron.* 33. 12.

circumstances, that he might grow but sensible of the flames of Hell: In subjects of this nature we spent neere two houres, when I left him plyable, onely with this assurance, that in [a] *Christ* his sinnes were *pardonable*. His request then was, that I would not leave the Towne, till I left him in better ease, that as he had begunne, so he would continue to open himselfe unto me, and would in all things be ordered by me, and prayed me to see the end of him; to which I yeelded.

As a Preparative to the maine, I advised him to *Lay aside all rich* [d] *cloathing*, and to put on the meanest he had. To let the Chamber be kept [e] *darke*: To deprive himselfe of the solace of any [f] *company*,

[a] Peccavi peccatum grande, turbata est conscientia, sed non perturbabitur, quoniam vulnera Domini recordabor, non desspero, quoniam ubi abundaverit delicta, superabundavit & gratia. *Aug.*

[d] *Jonah* 3 6. *Exod.* 33. 4. Pœnitentes serico & purpura Induti, Christum induere sincerè non possunt. *Cypr.*

Qui Deo appropinquas, non vestiũ quære ornamenta, sed morum. *Aug.* [e] The light is sweet, and a pleasant thing it is, for the eyes to see the Sunne, *Eccles.* 11. 7. The light of the eyes reioyceth the heart, *Prov.* 15. 30. [f] *Jer.* 15. 17. I sate alone, &c. *Lam.* 3. 28. He sitteth alone and keepes silence, &c. *Zach.* 12. 12. Every family apart, &c. *Peter* went out of the company and wept, *Luk.* 22. 62. Quamdiu quis permistus est turbis, & in multitudine fluctuantium voluntatis, non videt Deo, nec potest esse sanctus. *Origin. Hom. 8. sup. Levit.* Johannes in Eremo nutritus, Christum expectat in solitudine. *Sulpitius.* compares

but ſuch as came to give him ſpirituall counſell, and ſo to commit himſelfe cloſe priſoner to his owne *thoughts*, that if upon neceſſity any meat was brought unto him, he ſhould eate it in a ſolitary way alone; And chiefly to give himſelfe to *faſting*, [g] even to the afflicting of his body, which he had ſo pampered, as a meanes to effect the ſorrow of the Soule. To have his [h] *Coffin* made, and brought into his Chamber, which howſoever they were but ſmall things in themſelves, yet altogether were very conducible to a further end, as he acknowledged afterwards.

Penitents remaining ſtill amongſt company, to trees by the high way ſide, whoſe fruit ſeldome comes to maturity, therefore (ſaith he) when thou repenteſt, Recede de iva, & plantate in loco ſecreto, ut nec mundus tecum habeat aliquid commune, nec tu mundo, &c. *ſup. Mat.*

[g] *1 Sam. 14, 16, &c.*

Ieiunium purgat mentem, ſubiicit ſpiritui carnem, cor facit contritum, & humiliatum; conſcientiæ nebulas diſperdit, Aug. in ſerm. de Ieiun. Pœnitentia quaſi punientia, quòd pœnitendo ſe punit. *Hug. de Myſt. Eccleſ.* [h] *Iob. 19. 41. Ioſeph of Arimathea* had his Sepulchre in his Garden; Miſer homo quare omni horâ te non diſponis, cogita te iam mortuum, quem ſis neceſſitate moriturum, cogita, qualiter oculi vertentur in capite, venæ rumpentur, cor ſcindetur, &c.

I went to him uſually three times a day. To relate what diſcourſe we had, and what moſt affected him would be tedious; *In ſumme*, he firſt

first entred into a serious and speciall consideration of all his sinnes, In thought, word and deed, of Omission, or Commission, against God, or man, which he drew out according to the severall Commandements, of which they were breaches, and for his memory by his pen put all into one [m] *Inditement*, wherein he might at once, as in a glasse, view the face of his soule. *After* this rough draught, that he might be the more astonished, he went over them againe with marginall aggravations, whereby they became exceeding sinfull, by the circumstances of time when, place where, and person against whom, done against the light of knowledge, often checks of conscience, many seasonable Admonitions in publike and private, notwithstanding the apparent hand of God in severall crosses, speciall mercies, unexpected preservation. Then hee considered with what *presumption* he had sinned, even before Gods

m In Tribunal mentis ascẽde contra te, & reũ constitue ante te, noli te ponere post te, nẽ Deus te ponat ante te. *Aug. de util. agend. pen.*

face, though he knew he was by him, and looked on all the while, *Hamans aggravation for Esther, The Theeves condemnation to steale before the Judges eyes.* What hardneſſe of heart after it, though he could not but know God was angry with him, yet [n] continued *careleſſe* whether he were pleaſed or no: (*ſuch an anſwer of a ſervant in a ſmall matter, would much incenſe his Maſter.*) [o] *His reproving*, and ſharpe cenſuring others for the ſame faults (which muſt needs leave him altogether [p] *inexcuſable*, and further bind him over to condemnation.) His often *relapſes* after vowes in ſickneſſe, after receiving the Sacrament of the Lords Supper, each of which ſins ſo often [q] *reiterated*, added to the heape, as multiplying of the ſame figures doe in numbers, (*a great Plea againſt a Rebell being often pardoned.*) Upon this in the next place did he make a ſtand, in thinking what a miſerable condition he muſt needs be in, if he ſhould now

[n] Non dolere quia peccaveris magis iraſci facit Deum, quàm illud peccatum, quod ante perpetraveris. *Chryſ. in Mat.*

[o] Simulata ſanctitas eſt duplex iniquitas. *Aug.*

[p] See Rom. 2, 1, 2, 3, 21, 22, 23

[q] See *Amos* 1 2. For three tranſgreſſions & for foure, &c Frequēter lugens & peccans vix veniam obtinet, nihil proſunt lacrymæ, ſi replicantur peccata, nihil valet veniam poſcere, & denuò iterare. *Aug.*

now *dye in his sinnes: viz.* A lost and undone man for ever. He *imagined* with himselfe, as if he now saw the day of Judgement set, heard the Trumpet sounding, the voyce crying, *Arise ye dead*; as if he *beheld* the graves opening, the earth and sea, like Gods Goale, giving up the prisoners, our Saviour upon the Throne, in flaming fire, both judge, and witnesse, Every mans life, and his among the rest, reading before men and Angels, and in conclusion a finall sentence pronouncing upon his body and soule, Hell accordingly with his wide mouth enlarged to receive him, those spirits of darkenesse ready to seize on him, *&c.*

r Pœnitentis est contemplari quid ipse sit, quid intra se, quid extra, quid infra, quid supra, quid contra, quid ante, quid poste sit. *Christ. de Symbol.*

These thoughts, and the like had their worke upon him in some frights and astonishments, but a spirit of Contrition and Compunction, he complained, was farre from him: How often did I heare him yet crying out, *Oh! can you give me any receipt that will worke*

my heart into teares and ſorrow, The eye of his underſtanding, he confeſſed, was ſufficiently enlightned, his conſcience ſmitten, but ſtill his heart, and affections were hardned. *All my friends*, ſaith he, *as aſhamed of me, have forſaken me, But if God withdraw his Grace from me, what ſhall I doe?* And ſo deſired me to ſpeake to any in the Towne, whom I thought would be compaſſionate of his Condition, *to* [f] *pray for him*, for which he thought there was more cauſe than for any bodily ſickneſſe. And here by his owne experience (whatſoever he had before uttered) he utterly condemned that doctrine of *Free-will* naturally in man to any ſaving good, that [t] *though* it be in his own power, thus to kill himſelfe, yet it is not to make himſelfe alive againe. How firmely did he now beleeve Repentance to be *the* [u] *gift of God*, that it

[f] Pleniſſima peccatorum obtinetur ablutio, quando totius Eccleſiæ una eſt oratio, imò duorum vel trium ſanctorum pio conſenſui omnia quæ popoſcerint Dominus præſtanda promiſit, præcipua eſt ratio utilitatis ubi vigilat cura communis. *Leo.*

[t] Etſi datum fuiſſet voluntati, poſſe ſtare, ne caderet, non tamen reſurgere ſi caderet, non enim tam facile eſt exire de foveâ quâ in eam labi. Potes à te deficere, ſed teipſum reficere non potes, ille reficit, quite fecit. *Aug. in Pſal.* 93. See this ſubject fully opened, and the ancient doctrine of the Church declared in the now Lord Primates Anſwers to the Iſuits Challenge of Free-will.

[u] *Act.* 5. 31. 2 *Tim.* 3. 15. A quo ho no habet ut ſit, apud illum habet ut benè ſit, Converſio non hominis, ſed Deo ſit aſcribenda. *Aug:*

is

is he that *worketh the will* * *and the deed*? How happy did he apprehend those that had *broken hearts*, though not *bound up* againe with comfort, And how unhappy such, whose hardened hearts could not repent, though swimming in all earthly contents? And yet herein he had *a daore of hope*, that his dry soule in time should be watred with this dew of Heaven, in that God did not give him over with *Cain* unto despaire, but still hee stuck to his first Principle, that mercy was attaineable, his sinnes pardonable. The thing he only wanted was Gods act in x *powring upon him that Spirit of Grace, and supplication*, whereby hee might *mourne, and be in bitternesse of weeping* for them: That there was a y *fountaine of salvation opened* to him *for sinne and for uncleanneſſe*, He saw; but his case was like the poore impotent man at the z *poole of Bethesda*, wanted one to put him in; his first supporter in this case was that

* *Phil.* 2. 13.

x *Zach.* 12. 10.

y *Zach.* 13. 1.

z *Ioh* 5. 7.

of *Nehemiah*, who *desires* [a] *to feare thy Name*, that of our Saviour, *You* [b] *that are heavy laden*, and *whosoever will, whosoever is a thirst, come*; And indeed this was some change in him, before hee was wont to fling the thoughts of griefe out of his mind, did his utmost to put them from him; Now he bewayled their absence, hee grieved that he could not grieve, To be altogether insensible, is very opposite to the State of Grace, but to be sensible of an Insensibleness proceeds from some already. The sight and sence of sinne was *some* [d] *pledge* of a further perfection, at least that God had not given him *over unto death*, as *Manaohs wife* said to her husband, *if* [e] *the Lord were pleased to kill us, he would not have shewn us thus much, nor told us such things as these*.

In this wrestling with God for repentance, and such a measure of godly sorrow, that might be [f] *proportionable* for so great a sinner,

Was

a *Neh.*1.11.
b *Mat.*11.28.
c *Ioh.*7.37. *Rev.*22.17.

d Cum Deus mentem ingreditur, procul dubiò mox pœnitentiæ gemitus sequatur. *Greg.*

e *Iudg.*13.23.

f Necessaria est pœnitentia, quæ aut æquet crimina aut excedat. *Hieros.*

was Munday, and part of Tuesday spent by him: When in the afternoone upon some further discourse, the sore of his soule being now ripened, burst forth, and his mind being [g] *a burthen* to himselfe, he unloaded his Conscience to me in some particulars, but with such a flood of [h] *teares*, casting himselfe downe to the ground, taking me by the hand, and desiring me to kneele downe by him, and pray for him, that I have never seene the like, whereas before hee could swallow grosse acts without trouble, now only the thoughts of his heart, put him to a most grievous Agony, that astonished me, & wrung many tears from my selfe. *A good foundation to begin at the heart.* [i] *evill thoughts and affections howsoever common, yet ought to be of no small reckoning with us, the first sinne of the Divell (being a spirit) could be no other.*

And here 'tis observable that, as they say, a Pine Apple or a Flint are sooner broken upon a soft bed, then

g Quia tui plenus non sum ideo mihi oneri sum. *Aug. Conf.*

h Oratio Deum levit, sed lachryma cogit, oratio sicca, est bonum opus, at quãdo per lachrymas irrigatur, est Holocaustũ pingue. *Greg. in Psal.* 20.

i Nolite cõtemnere peccata, quia minima, sed timete quia plura; timenda ruina multitudinis, etsi non magnitudinis, nonne bestiæ minutæ, si multæ, necant, guttæ pluviæ flumina implent, & domos deiicient. *Aug de decem Chordis. Act.* 8. 22

Pray if the thought of thy heart may be forgiven &c.
k *Exod.* 34. 6. *Psal.* 103. *Jer.* 3. 12, 13.
l Melius est de misericordiâ Dei rationem reddere quâ de austeritate. *Chrysost. in Mat.*
m Sæpe quos flamma non torruit, quos ferrum non subdidit, blâdimenta flexerunt. *Cassiodo. in Psal.* 119.

then on a hard floore; ſo the repreſenting unto him, the moſt compaſſionate, k *mercifull Nature* of God, willing yet to be friends with him, ſo apt to forgive, and forget all injuries, I ſay, the opening unto him the infinite, l *ſweet diſpoſition* of him, whom he had offended; rayſed up in him this holy indignation againſt himſelfe, and was a means to melt him into an entrance of this happy condition: *Many that never could be* m *moved with threatnings, have been overcome with kindneſſe*; It is the Argument of the Apoſtle, *Rom.* 12. 1. as elſewhere.

And after this by ſome interruption of other Company, I was compeld to leave him till late at night, when I found him getting further ground of himſelfe, and that time was the firſt I heard him pray, the maine ſubject being a ſorrowfull, large confeſſion of his vileneſſe, with deepe aggravations, prevalent arguments for mercy, hearty thankfulneſſe for any

any beginnings of breakings in him, and ſending a Brother willing to beare the burthen with him, which with divers others were ſo aptly and fully expreſt, and in that latitude, that as it was beyond my imagination, ſo it wrought much upon my affection, and this was the firſt time he ſaid, he ever felt indeed what belong'd to prayer: He had ſaid one over often as others uſually do, but he found a great difference between that and the [n]*ſpirit of prayer*, and ſo we parted for that night.

The next day, he deſired we might keep together in the Nature of a *ſolemne Faſt*, when no body came to him but my ſelfe from nine of the Clock, till between three and foure in the afternoon, which he ſet apart for the finiſhing what he had begun before. Such a countenance of [o] *a perplexed ſoule* did I never ſee, as his ſeemed to me that morning at our firſt meeting, ſo ſore had the weight of his ſins preſſed his fee-

[n] In oratione multùm loqui non eſt ſemper multùm precari; hoc enim eſt fervente cordis intentione pulſare, & plerumq; plus gemitibus, quam ſermonibus agitur, plus fletu, quam affatu; *Aug: ad Prob.*

[o] O quam dura ſunt iſta mihi quæ loquar; quoniã me ipſum loquendo ferio *Hugo: l: 1. de anima.*

teeble Conſcience, that night in a private *Auaït* between *God* and *Himſelfe*.

At our entrance, he deſired me again to ſtirr up in him a further apprehenſion of his wretched Condition, how odious his ſins had made him in his ſight, with whom he had now to do, that the nearer he drew to God, the more he might, like p *Iob, abhorre himſelfe*, to uſe his owne words, *I pray* (ſaith he) *deale truly, freely and impartially with me. Looke not upon me, as one that hath had ſome honour in the Church (from which I am worthily fallen) but as upon the moſt abiect, baſe perſon in the world*; He was reſolved to ſet himſelf as before Gods Tribunall, and to powre forth his heart fully unto me, the thing he only deſired, was a further ſpirit of Compunction, that his eyes might be like *Jeremiahs*, q *a fountaine of teares, to weepe day and night*: After ſome ſuch inſtructions as he had deſired, he fell upon

p Iob 42.6.

q Ier. 9.1.

on his knees with a moſt affectionate prayer, in the acknowledging of Gods Omnipreſence and Omniſcience, infinite Wiſdome and Juſtice, *&c.* praying for a further ſenſe and ſorrow for thoſe ſins which he was now about to rip up without any extenuation or concealing, and ſo ſet open his heart indeed in a *plenary particular Confeſſion* of all his ſinnes he could remember from his youth till now, [*The heads of which he had for his memory penned,*] but with ſuch [r] *bitter Teares*, ſuch ſorrowfull ſighes; The whole time either upon his knees, [s] or *proſtrating* himſelf upon the ground, as cannot be expreſſed: Which took ſo with me, [u] *as I never*

r Petrum ter negantem amarè reſtitêre lachrymæ, non invenio quid dixerit, ſed quod flevit amarè; tu ſimiliter et lachrymis dilue culpâ *Amb. Jup. Luc.* ſO lachryma humilis, tua potentia, tuũ regnum tribunal iudicis non vereris, inimicorum tuorum accuſationibus ſilentium imponis, magis crucias diabolum, quam pœna infernalis, vincis invincibilẽ, ligas omnipotentem, &c. *Hieron. in Epiſt.*

s *Ier.* 3. 29. He putteth his mouth in the duſt, if ſo be there may be hope, &c.

u Cùm volumus afflictum quempiam ab errore ſuſpendere, ordo conſolationis eſt, ut ſtudeamus prius mœrendo eius luctui concordare; dolentem non poteſt conſolari, qui non concordat dolori, quia eo ipſo quodã mœrentis afflictione diſcrepat, minus ab illo recipitur: Emoliri debet animus, ut afflicto congruat, congruens inhæreat, inhærens trahat: ferrum ferro non coniungitur, ſi non utrinq; liquetur, &c. *Gregor. in Moral.*

wept

wept more at the losse of my deerest friend: And in Conclusion after he had thus unlocked [to use his own words] *the Magazin of his sinfull soule*, [for which his shame was as evident as his grief] he intreated me if I could discern any true penitency in him, and judged him to be in the state of Pardon, x *To pronounce* it to him in Christs stead, that it would be some comfort to his Conscience for me to declare so much unto him: But what tears fell on both sides, how he prayed both before and after, that God would ratifie it in Heaven, and seale it inwardly to his Soul, can scarce be imagined.

Now howsoever he found some present ease in this y *emptying himselfe* of himself, yet still he grew very jealous, that he was not yet come to that depth of sorrow requisite for so great a sinner. The fears and troubles of *Francis Spira* he wished for, whose life and death he had a great desire to read, but

x 2 Cor. 5. 19 To us is committed the word of Reconciliation. Vbi Pater-familias est largus, dispensator non debet esse avarus, si Deus benignus, quid sacerdos austerus, *Chrys. in Mat.*

y Nisi à semetipso deficiat, ad eum qui supra se est, non appropinquat, *August.*

but I thought it not fitting. One thing that troubled him long, was my weeping with him, gathering from thence, that if an ear-witneſſe were ſo mooved, what ſhould the party himſelf be plunged into; He began to find already ſuch [z] ſweetneſſe in tears for ſin, as he was praying like thoſe in the Goſpell, [a] *Lord evermore give us this bread,* [b] deſired there were *a Well of ſuch living water* in him, that might ſtream down his cheeks continually, [c] *wiſhed* that he might be in them wafted over into another world, and till then not to *be wiped from his eyes.* [d] *After this,* many conflicts and doubts aſſaulted him, which would be too many to relate; Perplexed he was at the Conſideration of ſome paſſages of Humiliation in [d] *Ahab,* [e] *Felix,* [f] *Judas,* finding that wicked men may cry earneſtly for mercy and yet have little love to God, leſſe to Grace. A paſſage he read caſually of *Francis Spira* diſturbed him more, viz. *That he beg-*

[z] Fit plerúq; ut in ipſis piis fletibus gaudii claritas erumpat & mens ſuſpiriis vegetata, ad inſpectionem fulgoris intimi convaleſcat, *Gregius Mor.*

[a] *John* 6. 34

[b] *Pſalm* 80. 5 The bread of tears. Fletus eſt cibus animæ, refectio mentis, *Caſſiod in Pſal.*

[c] Frequenter mentem ita allevant fletus, refrigerant pectus & mœſtum conſolantur, ut eſt piis fletibus quædam ſtendi voluptas, *Ambr.*

[d] *Kings* 21 27

[e] *Acts* 24. 25

[f] *Matth.* 27. 5

begged for grace it ſelfe, as a bridge to get to Heaven by. Sometimes he doubted if the time and cauſe of his return, being ſo late, and out of neceſſity, would be accepted, (according to ſuch threatnings in *Prov.* 1. 26, 27. and the like.) Seldome did he think of any paſſionate fit of mourning, ſuch as *Davids* for g *Abſalom*, but he thought preſently it checked him for his ſins, to be as nothing, which being ſo great, and the iſſue ſo miſerable, even the loſſe of his Soule, he judged ſhould have exceeded them much, both in meaſure and continuance. When in theſe and divers others he was ſatisfied, then fears of another nature roſe, *viz.* That if he were truly getting out of the Divels ſnare it could not be, but he ſhould be purſued with further horrours and terrours, tending to h deſpair, which he had not felt: In this he was thus ſatisfied, that expectation of temptations was a preparation for them, and ſuch the

g 2 *Sam.* 18. 33.

h Quide pectatorum venia deſperet, negat Deum habere charitatem, veritatem, poteſtatē, charitatē adoptionis, veritatem promiſſionis, poteſtatem remiſſionis, ergo ex Diabolo, *Aug. in Enchyrid. cap.* 20.

the Divell did not usually set upon: And that if ever he did appeare it would be in some wiles, and at such times as he should least suspect he had a hand in them, which I verily believe did so fall out in some distractions afterwards. The many Objections, which he not only found, but studied against himself, as it was a taske to clear; so a Schoole to learn much experience in, so cautelous was he of any Rocks, which in this mist might split him, so suspitious of any Sands, that might swallow him, so accurate in searching out any secret Leake within himself, that might sinke him; so fearfull and full of doubts was he, till he found himself Anchored upon safe and firm ground, i *A blessed feare, a happy trembling.* The Story of k *Manasses* he read often, who beginning to repent in *Fetters*, as he had now in prison, was a comfort to him. That of S. *Paul* to the *Corinthians*, the 1. *Epist.* 6. *Chap. vers.* 9, 10, 11.

i *Phil.* 2. 12.

k 2 *Chro.* 33. 11, 12.

And

And such were some of you, but yee are washed, but yee are sanctified, But yee are justified, &c. was the like.

1 Cor 11. 20 33. As some of the Fathers call the Eucharist, a publik work not a private Masse; a cómunion. 1 Cor: 10. 16

On Thursday the next Morning he desired to receive the Communion, when I provided my self with such matter as I conceived fit for him, by way of preparation, and so with some others appointed to Communicate with him, he received it with penitentiall expressions, and after that was somewhat comforted. He desired me to stay Dinner with him, as the last set meale he intended in this World. The magnanimity of the Man I did much admire, his cheerfulnesse in counting how many hours he had to live, his solid Counsell to his wife, who [upon his discourse of death and thankfulnesse to God for this punishment] fell into a passion, his comforting of Her that he was upon an advancement; and why should she be against it? that his sins were not the greater

ter for the shame he was to suffer, that the only thing to be feared in death, is the guilt of sin, m *The sting of it*, which he hoped was now taken out, that he trusted God, who had forgiven the sin, would also in time abate the scandall and provide for Her also, if she could by n *Faith rely upon him.*

That afternoon [the storm in his Conscience being somewhat allayed] we had many o *calme* and comfortable discourses of the priviledges of Christians, admitted to be not only p *servants, friends, but* q *sonnes of God, Heirs and Co-heirs with Christ*, called *his Love, his Spouse*, said to be r *married* to him, to have a s *fellowship* with him, &c. which he desired to have largely declared unto him. Then was his *Coffin* brought into his Chamber, [though he was displeased he had it not long before] it came seasonably, he now looked on it with little consternation of mind, as on his bed

m 1 Cor. 15. 56
n Psalm 37. 3

o Sicut post vehementes imbres sæpe aeris tranquillitas sequitur, ita & post lachrymarum pluvias mentis serenitas, *Chrys. supr: Mat.*

p John 15. 14
q Rom. 8. 17

r Rom. 7. 4.
s 1 John 1. 3.

bed he must sleep in: And yet even then another thing troubled him, which he feared, was a stupidity, viz. *that hee should be no more afraid of death*, having also slept quietly the night before; in which after he was satisfied, yet it fell so out that the next night he was disquieted, which he took as a punishment for his former desire of troubles and fears, and so gave it over.

One passage he took speciall notice of, that the same friend of his, who not many daies before had bin very harsh with him, fearing *the party to whom he had given up himselfe was too* t *milde, and would not deale roughly enough with him*, &c. now visiting him again, and finding that change in him, wished his soul in his case, and applied all comforts to him, which comming from the same mouth that had used him so sharply before, drew many teares of joy from him, and confirmed him; divers Divines, with others that came

t Primordia conversorũ blandis refovenda sunt modis, qui fine lenitate erudit, exasperate potius, quã corrigere novit, *Isidor de sum bon. cap.* 8.

came to visit him, did the like, and rejoyced much at the sight of him.

That night his prayers were to my admiration [with which his desire was, we might every time

It was S. *Augustines* practise in reproving the worst of men, ut semper vino severitatis admisceat oleum lenitatis. Such was his Counsell to an Italian Bishop in Affrick, for reducing his drunken charge to sobriety, Diligenter literis admonuit, ne id faceret acerbius objurgando, sed lenibus monitis paulatim inveterato morbo medeteur, *Eras. in Ep. inter Op: Aug: ad Arch: Toled.* In the Arke of the Tabernacle, as there was the rod of *Aaron*, so the pot of Mannah, Virga correctionis, Manna dulcedinis: Upon which, as that of *David Psalm* 23. Thy word is a Rod and a Staffe. S. *Hierome* gives this Counsell to a Minister, Sit discretio virgæ quæ feriat; sit consolatio baculi quæ sustentat: As with one hand hee must smite with the Rod of the Law, so with the other he must support with the staffe of the Gospell. There are three sorts of voyces [saith a Father] to be used by a Pastor, Alta, tenuis, dulcis, alta ad surdum, tenuis ad infirmum, dulcis ad morientem. Our Saviour cryes out with *a loud voyce* to *Lazarus* in his grave (*John* 11.43.) he comes with a *milde, still voyce* to *Elias*, distressed in a cave, (1 *Kings* 19.12.) He proclaimes a *sweet name of mercy* to *Moses*, that lay under his hand in the cliff of the Rock (*Exod.* 33.22. cap. 34.6.)

we parted conclude:] 'Tis known what an excellent faculty he had naturally, in a ready present expression of what he understood, either in Ecclesiasticall or Civill affairs. Now God had given him another heart, he did as much excell

excell in ſpirituall. How deſirous he was ſtill to be put upon the Tryall for ſaving grace, by any ſignes or diſcoveries [with which we run through many] would be impertinent to ſpend time in.

Naturally he was not apt for tears, but now he was a man of tears; before given to pride and vain-glory, now ſo [v] *humble*, ſo thankfull for the Counſell of the meaneſt perſon, ſo attentive to any adviſe, ſo open in the abaſing and condemning himſelfe to whomſoever came at him; his very countenance was altered. When he heard of my Lord Deputies death [who had no long ſickneſſe] with others who died ſuddenly, being in health at his Condemnation, his Application to me was, what cauſe he had to bleſſe God it was not ſo with him, who muſt undoubtedly then have [x] ſunke down to hell. What thankfullneſſe did he confeſſe, he owed to God and man for this weeks preparation. Apprehended it

[v] Beatus cuius vita excelſa, ſpiritus humilis, excelſa Chriſtiani eſt patria, humilis via.

[x] Impoſſibile eſt ut quis hic ventrem, & in cœlo mentem impleat, ut de deliciis trãſeat ad delicias, gaudere cum ſeculo & regnare cum Chriſto, *Hieron: ad Iulian.*

it as no ſmall token of Gods love to him, in giving him his portion of *y ſhame* in this world, as a meanes to ſhun it in the world to come, which he once expreſſed with ſuch a height of affection, as I wondred at it, believing that nothing but *z* this, or the like, would have wrought upon his maſterleſſe diſpoſition, which under any other troubles he feared ſhould ſtill have lingred, like *a Lot in Sodom*, [ready to be fired] till he was hailed out, or like Cattle within a houſe and fire about them, yet ſtirre not, till they are drawn out. It was ſo with the *Iſraelites*, *Iſa.*42.25. The like he judged of himſelf. And herein he was ſo farre from bearing any hatred to ſuch as had proſecuted him, that he accounted them his beſt friends, applying the caſe of *b Pheræus Jaſon* to himſelf, whom his enemy running through with a ſword,

y Pſalm 83. 16. Fill their faces with ſhame, that they may ſeeke thy face, O Lord *Ezek.*16 63.

z Schola crucis, ſchola lucis: The men of this world are often *infæliciter fælices*: Gods children are ſometimes *fæliciter infælices*; happy in being unhappy here, *Auguſt in Pſalm* 127

a Geneſis 19. 16.

b Tull: 3. *de de natideorum*: gladio vomicam eius aperuit, quam medici ſanare non poterant: Multi enim etiam cum odeſſe vellent, profuerunt, & cum prodeſſe, obfuerunt.

opened an impoſtume, which the Phyſitians could not cure. That howſoever his enemies, as *Joſeph ſaid of his brethren*, might intend his hurt, yet God had turned it to his good; by this death, they had ſaved his life; and ſo he owed them thankes, acknowledged Gods goodneſſe to him in his ſudden ſurprizall and ſtrict imprisonment, that as no Councell would come unto him, ſo he was not permitted to goe into the Town to them, by which liberty, it may be ſome evaſions might have bin contrived for his eſcape which would have prooved his everlaſting undoing. That ſpeech of his, *Periſſem, ſi non periſſem* Or that of anothers [whom ſhipwrack occaſioned the being Phyloſopher] *Tum ſecundis veli navigavi, quando naufragium feci* was in ſubſtance his often application to himſelfe. After the L Deputies death, when the rumour of ſome hope of a reprivall came to his ears [by ſuch who thought they

they did him a good office] till another governour ſucceeded, it moved him not, as rather chuſing a preſent deſerved death, than the prolonging of an ignominious life, wherby the ſcandall [which he was now moſt troubled for] would but increaſe. He did ſo *abhorre himſelfe*, that once a thought riſing within him to have petitioned to have been beheaded [for which ſome Preſidents hee could have produced] he told me he anſwered himſelf, by himſelf, with indignation, *that a doggs death was too good for him*, and ſo judged himſelf to the laſt; which appeared by this particular, that he was caſting with himſelfe, where he might be buried, ſo as to be out of remembrance, wiſhed his grave were in the bottome of the Sea, where he had deſerv'd to be *caſt with a milſtone about his necke*, for that offence and ſcandall he had given, The Church-yard he thought was too much honour for him. And

c Eſto parvus in oculis tuis, ut ſis magnus in oculis Dei; tanto eris apud Deum pretioſior, quanto fueris apud te ipſum deſpectior, *Chryſ. d Matt.* 18. 6.

in concluſion, leaſt his friends being left to themſelves, ſhould have procured ſome better place, he ſent for the Clarke of S. *Johns*, and the verger of Chriſts-Church [of which he was once Prebend] to whom I was a witneſſe of his charge, that they ſhould not ſuffer him to be buried in that Church or in any ordinary place in the Church-yard, but appointed it in the furtheſt corner, where ſome rubbiſh was uſed to be caſt, and where none could be remembred ever to have been buried before, when with many tears to them he condemned himſelfe, as unworthy of the Communion of the dead, as now of the living. After this he related unto me in ſeverall diſcourſes, divers obſervable paſſages in his former life, and ſince he came into the Caſtle, tending to the magnifying of Gods *Juſtice and Mercy* to him, ſome of which he left to my Judgement, if the knowledge of them might be uſefull to others. *The*

diſ-

e diſ-reſpect and neglect of his mother ſince he came to ability, he acknowledged, according to the *fifth Commandement*, to be juſt that *his daies ſhould be ſhortened*. (As his owne [f] Father once ſolemnly paſſing ſuch a ſentence on him and fore-telling long agone, this would be his end, hath bin aſſured me alſo by one who had it from an ear-witneſſe:) *His often, wiſhing would he were hanged*, if

e Paternitas eſt nobis ſacramentum, & imago divinæ paternitatis, ut diſcat cor humanum in eo principio, quod videt, quid debeat illi principio, à quo eſt, & quod non videt, *Hugo de ſancto victore, l. 1. de Sacram cap. 1. Obſ: Levit: 19. 3*

The mother is put in the firſt place: In matribus id conſideratur, quanta cum ſolitudine nos in utero geſtaverint, quanto cum dolore pepererint, quanto cum labore infantes aluerint, parvulos educaverint, &c. Our Saviour himſelfe was ſubiect to his parents, *Luc. 2. 51.* And tooke a ſpeciall care for his mothers maintenance, *John 19. 26, 27.* Vpon which S. *Hierem* excellently. Venerabatur matrem, cuius ipſe erat pater, colebat nutricium, quem nutriverat. Nam omnis actio Chriſti, inſtitutio Chriſtiani. [f] Exaudiri Deum parentum benedictiones ſuper morigeros filios, & contra maledictiones, quas attrahunt immorigeri, plurimum apud iuſtitiam divinam valere, experientia comprobatum eſt, exempla ſunt penè innumera. [g] Innumerabilia ſunt talia iuſta iudicia Dei, quæ omnia, ſi ſcire quiſquam velit, quam varia ſint & aſſidua, arenarum numerum, demiam deſipiens, & montium pondera ſcrutari potetit, *Amian. Marcell. Hiſt. 4, 14.*

his, or that be ſo, &c. (which ſome proteſtations fell out to be falſe,) went not in the ſame uſtice unobſerved. *His* once in

anger, and by way of revenge scaring his mother, that he would go hang himself on a common Gallows they rode by, with his horses bridle. This, howsoever done in his youth, and not meaning, yet he observed Gods justice in bringing him to it in earnest. *Let these be warnings to the living in the like, His* reading of *naughty books*, [of which he named some, and wished they were burned] [h] *viewing of immodest pictures, frequenting of Playes,* [i] *Drunkennesse, &c.* were causes and inticements to these foule facts. *Let men by this example forbear them.* About three weeks [as I take it] before the complaint was put in against him in Parliament, the man who had before bin the corrupter of him in his youth, whom he had not seen in twenty years before, came casually out of *England* into this Kingdome, and visited him; the sight of whom did so affright him, as if some Ghost had appear

h Sæpe oculus lucidissima pars corporis totam animam in tenebras trahit, Fran: Petr. de cæcitate dial: 9.

i *Prov:* 23.31 33. *Rom:* 13.13, &c.

re

red to him, he said, his very heart mis-gave him, and his Conscience apprehended him, as some presage, or messenger of a present vengeance drawing nigh him. *His* too much zeale and forwardnesse, both *in introducing and pressing* some Church observations, and in dividing himself from the house of Convocation, *Anno* 1634. in opposition to the *Articles of Ireland* then voted to be received, of purpose *to* [k] *please some mens persons*, who had notwithstanding [with just cause] now forsaken him, passed not without taking notice of a just hand in it also, and from which hee gave good Counsell to others.

Acknowledged he had at divers times many *sore gripings and checks of* [l] *Conscience*, which som-

k See it condemned. *Gal:* 1. 10 *Iude* verse 16 1 *Thes:* 2. 4. We are called the salt of the earth (*Mat:* 5 12.) Que glossem well, *Sal non mel*, on speeches must be sound, seasoned, not with flattery sweetned: Salt was accepted in every Sacrifice, honey in none: Nō sunt qui magis in excubiis esse debeant in hac re quam Principes & Magnates, quibus nunquam deerant Parasiti, Hi sunt Palatini canes, Fabri laudis, figuli falsitatis, qui ut emungant munera, oleo adulationis inungant. *Alanus de complauctu naturæ.* l Nequitia ipsa est sui pœna, mens mala conscientiæ propriis giratur stimulis, *Chrysost.*

times held him two or three days together; but he had [as S. *Stephen* said to the *Jewes*] [m] *resisted alwaies the holy Spirit till now.* In times of sicknesse or in any frights or fears of death, his Conscience would be [n] *a very Hell within him*, so that once he had gone so farre, as to resolve upon amendment, had composed in Latin a large Prayer in the confession of his sins, which he repeated to me, and had at severall times used it [he put it into that language, least any of his servants over-hearing him should understand] and for a fit made some Reformation, but returned again [o] *Like the Dogge to his vomite, and like the Hogge washed to the myre.* Some discourses from a [p] *Lay-man*, since he came into the Castle, had some worke upon him for the present, but he had still endeavoured to put farr from him all thoughts that might disquiet him, all which he took notice of, as somewhat comfortable

m *Acts* 7. 51
n Vir iniquus & afflictus conscientia, plus mali patitur, quã ille qui in corpore castigatur & flagris cæditur; Mens scelerati, habet nescio quos carnifices internos, *Beroaldus.*
o 2 *Pet.* 2. 21, 22.
p *Vid: hist: Eccles. Russiæ l:* 10. c. 3. Insignem quẽdam Phylosophum victum fuisse à Christiano illiterato, in Concil. Nicẽ
q *Acts* 18. 16 *Cor:* 1. 27, 28.

table to himselfe, *that* [q] *God ever followes* such as belong to him with all sorts of means, till he brings them to Repentance; when milde purges will not worke, he [r] prescribes stronger, when the secret voyce of the Conscience within, nor the Admonitions of the word without will move, then he useth louder cryes to awaken them, *Poverty*, *Disgrace*, nay [s] *Destruction of the body*, *that the soule may be saved in the day of the Lord Jesus.*

There were many more evident signes of a true change in him, besides what I have related. *His* giving satisfaction to any he had wronged even in small matters. *His* sending for some that were meane persons, and asking them forgiveneſſe. *Those* whom he had prosecuted too bitterly in the high Commission Court, endeavouring to his uttermost to take off their fines. *His* care for the satisfying his smallest debts. *His* admonishing many that came unto

q Duos filios habet pater, unus dimittitur, & non corripitur, alter colaphis cæditur, huic exso hæreditas servatur, ille dimissus, ut faciat quod vult, exhæreditatus est, stultus ille & imprudens, si attendit quid patiatur, & non attendit, quid illi servetur. *Aug. in Psal.* 93

r *Psal.* 78. *Psal* 105. *Amos* 4.

s 1 *Cor.* 5. 5.

him, not to *presume* by his example *to t differre Repentance*, who with much hazard, and difficulty had obtained it. *His* good and savoury counsell to my selfe, I shall not forget, according to that command given to S. *Peter*, u *When thou art converted, strengthen thy Brethren. For his family*, his resolutions, [if he had lived to have reformed it] that they should have beene Gods servants, or none of his : *For himselfe*, his intentions to have given over all Law businesses, and have wholly imployed his time *in Preaching, and the studies of the Scriptures*, which he had neglected. I doubt not, but would have beene stedfast, but (saith he) now I hope God will give me the knowledge of these mysteries by some quicker way. *His* giving some almes to the poore with a *charge* to the party, that *it might not be knowne* from whence it came, were good things in him. But more especially it appeared in *his pious Letters to his wife and children*,

t Age pœnitentiam dũ sanus es, tum enim securus es, quia pœnitentiam egisti, cùm peccare potuisti; in extremâ necessitate tuæ ægritudinis, peccata te dimiserunt, non tu illa. *Aug. serm.* 36 *in Luk.* 22. 32.

x *Mat.* 6. 3. Let not thy left hand know what thy right hand doth, *&c. i. e.* as S. *Ambrose* thy familiar kinde.

dren, hereunto annexed; the latter of which is moſt worthy of memory, as wrote the night before his Execution; in the difference of them ſomewhat will appeare of his growth in that time. It is ſcarce to be beleeved in this little ſpace, how much he had read in ſome practicall bookes of our late Divines, [the being not acquainted with whom before, he much bewayled] in ſpeciall that of Doctor *Preſtons* of Gods all-ſufficiency, and Biſhop *Downhams* of the *Covenant of Grace* [*which had been call'd in*] did him much good, his converſing with M. *Fox* his booke of Martyrs, in viewing the manner of ſome godly mens deaths, did much animate him againſt his own.

The night before it was a wonder to ſee his reſolution in taking leave of his children, and giving them good counſell, and to one of them the ſaid Letter, and ſome houres after his taking his laſt farwell of his wife, who was the more

Eleemoſina parva magnum eſt opus, majus ſi lateat, qui laudem hominum intuens, dedit ſibi, non pauperi dedit, aut ſi quid dedit, vendidit, non donavit, pretium eſtilli videri; non ſemper tamen culpa eſt videri, ſed velle videri.

more passionate, his affectionate and heavenly counsell to her, comforting her, and instructing her was to my admiration, and in conclusion told her he had wrote a Letter 2. or. 3. dayes agon, which she should receive about the time of his Execution, which if shee observed, their next meeting would be in Heaven. Then late at night he sent for all the servants of the house, gave them each severall admonitions with teares, who all wept, as if they had been his owne. *His speech* to me, not long before his leaving the Castle is not to be omitted, *viz. It may be,* (saith he) *if they doe not bury me till Sunday, you will be desired to preach then, but I pray,* [z] *speake no good of me,* onely what may abate the scandall, and be an usefull warning to others, he was willing to. That which he chiefly then requested of me, as his last, was; *As soone as I had seene the end of him,* to continue my endeavours for the good of *his,* in a present

[z] Esse humilem, est molle laudari, qui appetit, superbus esse convincitur. *Aug.* Si verè laudabilis esse cupis, laudes hominum non requiras *Hieron.*

sent *comforting and counselling* his wife and children, whom he prayed might with contentednesse make the same sanctified use, he had done himselfe.

And now we are drawing nigh the saddest part of the story for his body, but yet the most comfortable for his soule. *His sowing time in teares* ye have heard; now followes *his* [a] *reaping in joy*, of which some sheaves he carried with him hence, which is the most memorable thing in the whole Relation.

After he had with great industry and watchfulnesse obtained some testimony unto himselfe of his repentance, and so hope of mercy, all his earnest desire was, that God would but give him [b] *some token for good*, in sealing it now to him, by the comforts, and Love-tokens of his Spirit. Hee had read much of that *joy* [c] *unspeakeable and glorious*, *of the* [d] *Light of Gods countenance*, which *David* valued above all the world, heard

a *Psal.* 26.6.

b *Ps.* 86.17.

c 1 *Pet.* 1.8. *Rom.* 15.13.

d *Psal.* 4.6.

heard much of the e *Conſolations*, and refreſhments of the ſoule by the inward witneſſe of the Spirit, but. Oh! how hee thirſted the day before his Execution, to have ſome taſte of them, which would fully arme him againſt the feare of Death. He ſaid, he could remember *in his f youth*, before his ſoule was ſtained with ſinne, when he lived for a time in ſome conſcionable way, in a certaine religious family, he had ſome ſhort flaſhes of ſuch *ſweetneſſe*, that was of more worth then all the joy he had ſince: He acknowledged he was not worthy of it, and that if God did deny it him, yet the courſe he would hold he had began, that he would never give over begging, till he had ſome degree, [to uſe his own words] were it but as imperfect a ſight, as the blind mans in the Goſpell, *Who g ſaw men walking like trees*, and he had a promiſe, God would not deny *his holy Spirit to thoſe that* h *aske him*. And, that if he might expect

e Eſt gaudiũ quod non datur impiis, ſed iis ſolũ, qui te gratis colunt, quorum gaudiũ tu ipſe es; & ipſe eſt beata vita, gaudere de te propter te. *Aug. Confeſſ.*

f Puericia à puritate Varro. Heb. *Bar purus.* qui in adoleſcentia ſe demant, ut Deo ſe ſciant, præmium Iohannis Baptiſtæ expectant, tales offerunt hoſtiam viventem, & Deo placentem, & immaculatam, &c. *Hug. in lib. de Clauſt. anim.*

g *Mar.* 8. 24.

h *Luk.* 11. 13.

expect the *fullneſſe of joy* not many houres after, why might he not hope to get ſome firſt *fruits* or *earneſt* for the aſſurance of it here, and he conceiv'd of all men living he had moſt need; both conſidering what hee had been, and what he was to ſuffer; with this his thoughts were filled wholly, and for which he deſired me to pray with him often, and to help him with the prayers of others alſo. And after *eleven of the clock that night*, I was witneſſe of a moſt affectionate prayer of his owne, which a hearer would have thought could not but ariſe from ſome apprehenſion already, and which made me ſo confident as to aſſure him of it.

The next morning [which was the day of his Execution] his firſt ſalutation to me was, Oh! God hath heard me about foure or five of the clock this morning, for the ſpace of an houre and a halfe, I have had that ſweetneſſe in my ſoule, thoſe refreſhments in my heart,

k lubilum dicitur quâdo ineffabile gaudium mente concipitur, quod nec abscondi possit, nec sermonibus aperiri. *Greg.*

heart, that I am not able k to expresse, which he now beleeved might be well signified by that *hidden* l *Manna, and white stone, which no man knowes, but he that receiveth it*, to use his own words, *I had such a weaning from this world, might I have enjoyed all the contents of it, such a trust and relying upon God, in committing my Wife and Children to his care, such confidence of Gods love, and assurance of pardon, such a longing to be dissolved, and to be with Christ, such joy and inward consolation, as if he had been in the suburbs of Heaven already, that* (saith he) *I felt where my heart lay, that I arose out of my bed, and gave God thanks and prayse upon my knees in the place where I had begged it*; and so fell into abundance of teares, adding, whereas *before I wept for sorrow, now I weepe for joy*, [of all which divers others there were witnesses besides my selfe] and so desired me, who had been a *Petitioner* with him, to kneele downe with others

l *Rev.* 2. 17.

others preſent, and ſolemnely *give God thanks* with him for it, and pray for a continuance of it to his laſt; which teares of his, comming from ſo [m] *cheereſull a countenance* [when we expected the moſt ſadneſſe] moved us more than all before. *For confirmation* of his ſaid riſing out of his bed, his mans teſtimony is evident, who comming that morning by breake of the day to the Chamber doore, and before he knocked, looking through the key-hole, ſaw him in his ſhirt by his bed ſide upon his knees for a quarter of an houre, and as ſoone as he came in, with a ſmiling countenance brake out to *him* into the like fore-named expreſſions, what a ſweet [n] *night* he had enjoy'd, &c. and adding, if I had beene in a ſlumber, it might have been a deceit, but I was full waking as now, he ſeemed to be in ſuch a rapture, that his ſervant, as he told mee, was aſtoniſhed at it, expecting then to have found him moſt diſ-

m Hominis vultus magnâ hilaritate decoratus, ſi viſceribus ſanis, gravamen nullius ſentiat læſionis conſcientiæ.

n Pſa. 42. 10. In the night ſeaſon, &c. Pſ. 77. 6. my ſong in the night, &c.

disconsolate, &c.

To another of his friends, [who had told him the night before of that knowne story in the booke of Martyrs, of one who after much prayer, wanted comfort till he saw the stake, who had also desired him [as that Martyrs friend had done him] whensoever he should finde any to declare it, were it at the place of Execution it selfe.] As soone as he saw him this morning, his first salute with great exultation was, in the said Martyrs words to his friend, *Oh, he is come! he is come!* telling him also what God had done for his soule.

o M. *Robert Glover* to his friend *Austine*. M. *Fox*, pag. 1555.

After this wee fell into many heavenly discourses concerning the state of the soule separated from the body, the translation of it out of this world, the happinesse of Heaven, by what we shall be rid of, by what we shall be perfected in, the company we shall be admitted into, not only *to the spirits of just men*, but to the society of glorious Angels,

Angels, concerning the beatificall vision in the fruition of Gods presence, the sight of the blessed body of our Saviour, *&c.* in the thought of which he was much ravished, and fell into a *long continued weeping* p *from this ground*, that he should have offended one that had prepared such inestimable things for him, which he now thirsted to enjoy.

Then he desired the Prisoners of the Castle might be called together to take his last leave of them, to whom (as he had done formerly) he would once more read the q *Morning Service*, which I was the more willing to, were it but to professe the Faith and

p *Gregory* alluding to the grant of *Caleb* to his daughter [*Judg.* 1. 15] In giving her the upper Springs and the nether, hath this speech: Irriguum inferius accipit anima, cum inferni supplicia flendo pertimescit. Irriguum superius, quum lachrymis regni cœlestis desiderio affligit: istæ lachrymæ vinum & deliciæ Angelorum: in illis odor vitæ, sapor gratiæ, gustus indulgentiæ, reconciliationis iucunditas, & serenatæ conscientiæ suavitas, *in Regist.*

q Doctor *Taylor* that famous Martyr tooke much comfort in a dayly using the Service booke all the time of his imprisonment, at his entrance he said the Letany to the company there, and at his death commended the Book, as the last token of his love to his deere wife. *Master Fox page* 1383. The like of *Bishop Ridley*, see his habit he walked to the stake in, *pag.* 1605.

Re-

Religion he dyed in *before many witnesses*, against the expected calumny of the adversaries, if any extraordinary good should appear in him at his last. The Psalms he chose were such as are usually read at Burials, the lesson the 15. of the first *Epistle* to the *Corinthians*, some prayers he selected out of the Visitation of the sick, the two last prayers at the Burial, with other passages in it and els where; which with some alterations and additions, he turned very apt for himself, and so with the like advice he had given to others, took leave of them. And now, saith he, as God hath refreshed my soule, I will a little [r] *refresh my body*, the better to enable me to speak at the place of Execution, which was to be about three hours after, and so called for a little salt-butter and brown-bread, and the smallest beer, a very little of which he eat, as his last, cheatfully hoping at night to be invited to the Supper

[r] Penitentia non tam in abstinentia ciborū, quā in mortificatione vitiorū consistit. Hieronymus.

per of the Lambe in another world, when he ſhould need none of theſe things.

When the time drew nigh, and he heard the noyſe of the people gathering; for a quarter of an hour, he told me, his heart began to quiver, and *his naturall affection* ſ *with teares* to yern upon his children, which he was pleaſed ſtill to find within him, conſidering that Grace, though it be ſupernaturall, yet doth not dry up nature. St. *Peter*, even going to Martyrdome, was led whither naturally he t *would not*. He complained that his former comfort did abate in the ſtrength of it, but he truſted, that God in whoſe cuſtody was the u key of the Spirit, whoſe act it is only to open and ſhut, had reſerved it for him for that place and time, where he ſhould have moſt need. Yet not long after he recovered a great degree of cheerfulneſſe again, repeating the x laſt verſe in the 42. *Pſalme* (which he had uſed

ſ Lachrymæ ſunt teſtes naturæ, non indices diffidentiæ, metus naturæ eſt, cura pietatis *Ambr.*

t *John* 21.18

u *Rev.* 3.7.

x *Why art thou caſt down, O my ſoule? &c. ſtil truſt in God, &c.*

uſed to reade often) and ſaying now the Sheriffe ſhould be a welcome meſſenger, and ſo continued. Some few things he had about him, hee then diſpoſed of, as tokens of remembrance to his friends; his gloves, ſtaffe, girdle, books, about ſeven or eight of ſome pious Devotions, he gave and ſent to divers with his name inſcribed: and his laſt act after he was pinioned, was the giving me his ſealering off his finger, with ſuch affectionate expreſſions, as it draws tears from me in the now remembring it. More I might adde, but thus much may ſuffice to declare his Repentance, and the fruit of it in the Caſtle before his Execution.

Now the Sheriffe of the County [a Papiſt] was come to receive him, the two Sheriffs of the City with a great company of Halberts to aſſiſt him. At Chriſt-church [according to his deſire] told his paſſing-bell, the whole

whole Town and Caſtle ſo thronged, as was never the like ſeen, that if there had not bin a Coach allowed him, it would have bin impoſſible to have gone through. And here I muſt not forget the hard uſage of the ſaid *Sheriffe of the County* in ſome croſſe paſſages, which after all this his preparation, might have prooved a diſtraction to him, though it did not; his intentions I will not judge, yet whoſe inſtrument he was I may conceive. The night before he had deſired the favour he might not be pinioned till he came to the place of Execution, for which I went my ſelf betimes that morning to the *Lord chiefe Iuſtice of the Kings Bench, and Iuſtice Creſſey*, both of them upon my relation of the change found in him readily granted it, and ſent that command by me to the Sheriffe, but he refuſed and notwithſtanding would have him pinioned in his lodging. Again, I ſent one to the Innes, who

who presently brought a command to him under the Lord Chiefe Justice his hand, with the consent of all the Judges, then being at Dinner, this also he disobeyed; for his pretence in the security of his person, one of the Sheriffes of the City offered body for body, and assured him that with such a guard, and by sitting himselfe in the Coach with him, there could be no danger of an escape. For himselfe (howsoever his friends thus stirred for him) he was contented, and long before the Sheriffe came, told me he was very sorry he had mooved me in any such businesse, using this speech, *Our Saviour carried his Crosse in the way, and why should I desire to be freed?* When he had pulled off his mourning gown, he presented a strong black Ribband, which he had provided of purpose for the more decency, and in case it should not be thought strong enough, a black girdle was offered

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or any other, *the Sheriffe refuſed all, and had him bound with a three penny cord, as a common Rogue, and would have had the hang-man, or ſome other baſe fellow come in and done it.* Nay he would have had one to ſit in the Coach behind him, to have held him by the cord alſo, but that the Conſtable of the Caſtle would not ſuffer him. Theſe things being very ſuſpitious, if not apparent, but of malice [either in regard of his Religion, Profeſſion, or ſome private cauſe] I feared might have diſturbed his charity (as it enraged moſt of the ſtanders by) but as ſoon as I put him in mind of ſome * *former diſcourſes, that his might be the Divels interruption, and proſecution of him, in a way unexpected,* he apprehended it fully, and ſo told the Sheriff, that it mooved him not, and that he looked further than him in it, prayed God to forgive him, and that for his part he did it heartily, and would pray for him be-

* See pa. 19.

fore he left the Chamber. The Sheriff with-drawing, he desired us that were there to joyn with him once more in prayer to God, for his speciall assistance against all sorts of enemies, that he expected now would beset him at once. We all kneeled down, but such a powerfull, excellent prayer did I scarce ever heare, *so that all both wept and sobb'd with him.* And so after some comfortable speeches to us, and hope that once more before he dyed, he should have a return of the same measure of comfort, he had enjoyed the last night. The Sheriffe came in again, and received him.

In the Coach rode with him one of the Sheriffs of the City, the sub-Sheriffe of the County, his own man, and my self. At his entrance he said, *This puts me in mind of Eliahs* [a] *Chariot, he was carried to Heaven in.* When he saw the throng, saith he, *I am made a* [b] *spectacle to men, but I hope*

[a] 2 Kin. 2. 11.

[b] 1 Cor 4. 9.

hope to Angels also, who are attending to receive my soule. The time he spent there in singing some consolatory parts of Psalms (one of which was the 23.) private ejaculations; now and then speeches to us concerning the parting of the soul from the body, the carriage of it by the Angels, the vanity of this world, that his care was neer at an end, *&c.* And to feed his thoughts with such things as were seasonable, I read now and then some speciall comfortable passages, which I had picked out of the Psalms, which he would glosse upon to his own application. When he came upon the bridge, and through the curtains of the Coach [for it was closed] he discerned the Gallows with the people gathered, he said unto me, *There is my Mount Calvary, from which I hope to ascend to Heaven.* When he came to the place of Execution, there were two things, which might have disturbed him,

the one was a fellow got upon one end of the gallows, deriding him and interrupting him when he began to ſpeak, whom he anſwered not, but patiently bore it, and proceeded. The other, the breaking of his foot-mans head [whom he loved who had run by the Coach ſide, and diligently preſſed nigh to attend] by one of the Sheriffs of the City, unknown, by laying about him to make room, who when he ſaw him with the bloud running down his face, *He bemoaned him onely, and deſired me that he might be removed out of his ſight.* To which I might adde a third, happening in the concluſion of all, as he was ready to go up, *viz.* one calling to him about ſome papers or leaſes, whom the very ſtanders by cryed down, as very unſeaſonable. All which I could eaſily think the common enemy might have a hand in to diſtract him. When there was a ſilence made, he ſtood up, and made

made a large and an elegant Speech, ſubſtantiall and ſententious, and I know, it was not fram'd before, for the matter he had indeed reſolved upon, but the forme he put to his preſent expreſſions there; I had indeed adviſed him to pen it, leaſt the ſight of death might then diſtract him, but his anſwer was, *He would put his truſt in God, Who, he hoped, would not faile him in that laſt act, and was confident, death would not diſturbe him.*

To relate the ſpeech it ſelfe, unleſſe I could remember exactly his own expreſſions, would be but a wrong to him, for the matter, it was thus, [which being ſo publikely knowne, I may be the briefer in.] His entrance was ſomewhat to this purpoſe, *Gentlemen, my firſt ſalutation to you is, God bleſſe you, and God ſave you, and I deſire you to pray the ſame for me, I am I thinke the firſt of my profeſſion, that ever came hither to this ſhamefull end, and I pray God I*

may be the last: you are come hither to see a Comedy turned into a Tragedy, a miserable Catastrophe of the life and actions of Man in this World, &c.

In summe. He acknowledged the Justice of the Law of Man, as Gods in condemning him, who, as he had not deserved, so he desired not to live. *He observed* the speciall hand of God throughout the whole businesse, both in the *Witnesses*, in the *Jurie*, in the *Judges*, and in *Himselfe*.

1. In the *Witnesses*, and *Informers*, *they were such as eate of his bread*, came daily *as friends to his Table*, some of them were at dinner with him the day before the complaint was put in against him in Parliament.

2. The *Jury*, howsoever he beleeved they were honest Gentlemen, and went according to their consciences, yet the Evidence was not so cleare, but they might have stucke at it, but he said it was *Digitus Dei*, [the Justice

of which he fully, and ſolemnely acknowledged to a friend of his at that inſtant, he heard the Jury had returned him guilty, though he denyed then [as he did now] the maine thing in the Inditement, which the Law layd hold of, and which hath beene ſince confirmed by the Confeſſion of his chiefe accuſer at his Execution alſo, yet in his owne Conſcience applauded and magnified Gods Juſtice in it, and ſo burnt a volume of papers, which with a great deale of paines he had wrote out of Law books in his own defence.

In the *Iudges*, of whom hee ſaid, though ſome were hot againſt him, hee imputed it only to their zeale againſt vice, which did deſerve it, yet it could not ſinke into him, that in Law he could have beene denied his Councell, that which he had pleaded in ſome errors in the Inditement, he conceived was reaſon, but Gods hand was in it, and he 3.

moſt willingly ſubmitted to it, all things in the end *had turned to his good.*

4 In the infatuating of *Himſelfe*; for his chiefe Accuſer, he ſaid he could have ſent into England, and have had him indited for a hand he had in a ſtealth there, eaſily in this time have out-law'd him, and ſo his teſtimony had beene void. For the Jury, he could have excepted againſt 20. at leaſt, and ſo howſoever have put it off till the next *Term*, before which he might have had other thoughts: the fore-man of the Jury he knew was outlaw'd alſo, and theſe things he conceived, he might have done lawfully in the pleading what he could for his life, yet omitted them; the cauſe (he ſaid) was both the height of his ſpirit in ſcorning to ſtoope to ſuch poore ſhifts, and protractions, and the confidence he had there would be no neede, he had truſted ever too much to his own wit and expreſſions, with which till now

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in any thing that ever he had attempted, he had not miſ-carried, and that he ſhould be ſo infatuated in this buſineſſe, that ſo neerly concerned him, he tooke it to be Gods hand evidently, which he now not onely patiently yeelded to, but with thankfulneſſe embraced.

And thus much he thought fit to ſpeake concerning thoſe things he was juſtly condemned for, he confeſſed there were divers other hainous ſinnes he had committed, the declaring of which publikely would rather increaſe the ſcandall he had given, than repaire it: And therefore he thought it not requiſite; for thoſe, he ſaid, he had recollected them betweene God and himſelfe, and had heartily repented of them, that he had revealed them with a ſorrowfull ſpirit to me there preſent, to whom he had opened his whole life, from his youth till now, as to his Ghoſtly father, without any extenuation, or concealing, and had

received comfort, and for which as God had given repentance, so he trusted forgiveneſſe. He acknowledged *his neglect of publike Preaching, and Catechizing in the Church, private prayers in his family*, for which ſinnes of Omiſſion, he was juſtly given over to the ſinnes of Commiſſion, for the neglect of the Commandements of the firſt Table, let fall into the breach of the ſecond. That hee had come to the Sacrament, and adminiſtred it with his ſinnes upon him. His roving thoughts at divine Service and Sermon, with divers others, *&c.* And here he declared a very obſervable paſſage, not many yeeres agone, he had a dangerous long ſickneſſe, when being ſenſible of the former neglect of his Paſtorall charge, made *a ſolemne* [c] *vow to God*, that if he ſhould recover againe, he would be diligent both *in Preaching and Catechizing* every Sunday. After his recovery, it ſo fell out, that the firſt time he went to Church with an

c See *Deut.* 23.21. *Numb.* 30.2 *Eccluſ.* 5.4,5,6. Sunt qædam quæ non volentes debemus, quædam etiam

an intent to have begunne, the Judges of Aſſize were at *Waterford*, and then a thought aroſe within him, that if he ſhould now enter upon that practice which he had not uſed before, it would be imagined, he did it for feare of them, and ſo deferring it that day, never did it afterwards. *Now* [d] *ſoone after this, he obſerved, hee grew worſe than before*, and ſo fell into thoſe vices, which had brought him to this ſhamefull end, *I*, ſaith he, [e] *broke with God, and God withdrew his grace from me, I forſooke him, and he left me to my ſelfe*, which he applyed to others of his Profeſſion, in being warned by his example. Againe, he had then alſo prayed, that if when he came to health, he ſhould ſtart backe from his vow, God would ſend ſome heavier Judgement upon him, than ever he had yet felt, that might ſubdue his ſtubborne diſpoſition: Little did he then thinke of this particular, but now he verily beleeved, it was the fruit

quæ niſi voverimus, non debemus, ſed poſtquàm ea domino promiſimus, neceſſariò reddere conſtringimur. Tantò miſerior es, ſi Deo fidem fregeris, quàtò beatior ſi perſolveris. *Aug. in Ep. ad Arment. & Paulin.*

[d] Qui ex balneo calent, citiùs frigeſcunt, aqua frigidior eſſe ſolet, quæ prius caluit; ita celeratiores ſunt, qui à piâ viâ ad impiam trâſtulerunt. *Eraſm.*

[e] Malum eſt nobis de nobis, quia dimittimus te, dimittiti nos nobis. *Aug. de verb. dom. ſerm.*

fruit of that wish, and breach, and so gave God thanks for it, as the onely meanes to bring him home.

He confessed he had been guilty of much over-reaching of men, and that if his estate might be continued to his wife, he had given charge for satisfaction to be made to a penny: tooke notice of the Justice of God upon him, who had formerly so thirsted after a *Name and Fame*; it was now given him, but a Name of Infamie, which he desired might rest onely upon himselfe, and not be imputed to his Profession. He declared that he did heartily forgive all those that had a hand in his prosecution, and that they should heare him presently pray for them. *And in conclusion*, asked me, if I could remember any thing else was fit for him to declare, and he would doe it, who at that instant, not calling to mind anymore, he desired the people to pray for him and with him, that God would magnifie his mercy in for-

forgiving ſo great a ſinner. Then reading three Pſalmes very apt for himſelfe, the 38. 42. 51. he then deſired them againe to joyne with him in prayer, that God would give him a further aſſurance of the forgiveneſſe of his ſinnes, by the inward comforts of his Spirit, and aſſiſt him ſtill againſt the feare of death in this his laſt act. We all kneeled downe with him, but ſuch a moving prayer did I never heare, never was I compaſſed about ſo with teares, and ſobs in my life, not bare weeping, but guſhing out of teares, which flowed from all that heard him: So that the very Papiſts, and ſome Prieſts I ſaw, who kneeled downe, and wept alſo; *the ſumme of it Was a Confeſſion, and Aggravation of his ſinnes, a begging of mercy, that his ſoule might be bathed in the blood of Chriſt, a ſealing of it to his Conſcience by the comforts of his Spirit, to forgive all that were his enemies in this buſineſſe, and to give them repentance that had ſinned with him,*

that

that his Penitencie might be a meanes to abate the ſcandall, that he might be aſſiſted againſt the aſſaults of Satan, weakneſſe of his corrupt nature, now in this luſt act of Death, prayed for a bleſſing upon his Majeſtie, and his Dominions, for his Wife and Children, and ſo commended his ſoule to God, With a confidence of a happy change preſently, &c. After this he deſired me to ſing the 116. Pſalme throughout, which for the peoples better joyning with him, I read. Not long after it was begun, hee whiſpered one of his friends that ſtood by him, *Oh! pray for me, that God doe not withdraw his Spirit at this inſtant,* and preſently the teares trickled down his cheeks, with the continuance of which, I obſerved him afterwards to ſing the Pſalme throughout, the ſubject of which being matter of prayſe and joy, it might poſſibly ariſe from ſuch ſpirituall comforts, as hee had taſted the night before, and in his prayers had craved againe, which appeared

red in his undauntednes of ſpirit, now entring into the jawes of death; when the Pſalm was done, he roſe up and ſaid, I think I ſaw the Town-clark of *Waterford* here, if he be, or any other of that Town, I ſhall deſire them to commend me to my Neighbours there, that I have taken notice that none of the Romiſh Church, though differing from me in points of Religion, had a hand in this complaint againſt me, though they had as much cauſe as others, for which I conceive I owe them thanks.

Another thing is concerning my Buriall; It is uſuall indeed for them of my Profeſſion to be buried in the Church, but I have given charge to the [f] *contrary*, if they will bury me in the Church-yard, it is more then I have deſerved, for my part I would be contented it were in the bottom of the Sea, where I might never be remembred. And now (ſaith he) I have done, only give me leave to be at ſome private pray-

[f] Nec aliquid nocet fidelibus negata eorum corporibus ſepultura, nec ſi exhibeatur, aliquid infidelibus prodeſt, *Aug de cura agen: pro mortuis.* Quibus peccata dimiſſa non ſunt, à ſacris locis poſt mortem adjuvari non poſſunt, *Aug de civit: Dei*, ubicunq; ſepeliamur nō magni refert, Domini eſt terra & plenitudo eius, &c. *Chryſoſt.*

prayers with my ſelf, wherin I ſhall deſire you in your thoughts to joyn with me, in praying God to aſſiſt me at this inſtant, and ſo kneeled down for a little ſpace, as did the company neare him alſo; when he aroſe, he ſayd chearfully, *Now I am ready*, and took leave of them all that were neare him [whom he knew] man by man, taking them all by the hands, with ſuch ſpeeches as theſe, *I dread not death, God ſend us a happy meeting in Heaven, I am but going before you*, the whole company wept aboundantly, and my ſelf had moſt cauſe at his laſt moſt affectionate expreſſions. Then he put off his mourning gown, hat and black cap, and called to his man for his other cap and Handker-chief. When he was ſetting foot on the Ladder, he turned with a ſmiling countenance towards the Sheriff of the County [who all this time of his prayers and ſinging of Pſalms had ſat by on horſ-back with his hat on his

his head, giving no reverence at all] and ſaid, Maſt. Sheriff, *Will you not take leave of your friends, when you ſhall never ſee them again? What? not one word from you all this while, God forgive you, and I doe from my heart, that uſage of yours, which might have diſtracted me, but did not, I have prayed for you even now*; and ſo went up the Ladder, who when he ſaw ſo many weeping, ſaid again to them, *I thanke God I dread not death*, and that it proceeded not from a preſumption, but from a preſent ſenſible apprehenſion of Gods mercy, and an inward peace of Conſcience, and ſo with a chearfull countenance, looking about him, and ſeeing ſome he knew, whom he had not ſeen before, *bowed to them and bade them farewell, deſired them ſtill to pray for him as long as he had life.* I had him laſt by the hand, when he was upon the Ladder, and to my admiration, his hand ſhook no more then mine. When he was

was gone as high, as was thought fitting, and the rope put about his neck, he pinned the handkerchief about his face with his own hands (the cords with moving his hands being again loosed) and said to the Hang-man, honest friend, when thou art ready, tell me, and I will tell thee, when I am ready (to whom he than gave some little mony he had about him) prayed the Sheriff he might not be turned off till he spake again, and when he had pulled the cap over his face, he said, *Lord now let thy servant depart in peace according to thy word, for mine eyes have seene thy salvation, which thou hast prepared for me; commended his soule to God*, with divers the like expressions, and not long after sayd, *Now I am ready*, and from that continued crying, *Have mercy, have mercy*, &c. till he was turned off. When he felt the Ladder stirring he put down his hands and laid hold on the sides of his Cassock,

Caſſock, and ſo ſtirred them not to the laſt, though ſome of his friends catched him by the hands, leaſt he ſhould have lifted them up, but I believe it was needles. By this his penitentiall, Chriſtian carriage, the hearts of his enemies were mooved, ſuch as hated him in his life, now loved him at his death, and I believe theſe many years there hath not bin any that left the world with ſo many tears and cryes of the beholders. When he had hung ſome 3. quarters of an hour, he was cut down and put into the ſame Coach he came in, into which I went my ſelf, and rode with him to the houſe, where he was received; which I did both to feed my thoughts with mortality, in viewing the ſame body lying dead in the ſame place, where ſome two or three hours before I had ſeen it with a ſoul, in health, and full ſtrength. As alſo leaſt ſome lyes ſhould have bin raiſed of him, by ſuch as have uſed to do the like. That

That night about ten of the clock they buried him at *S. Iohns* in an outward part of the Church-yard, according to his charge, where I did him that laſt office alſo.

About ſeven or eight of the clock, the Verger of Chriſts-Church came to my lodging and told me there was *a rumour* of a Sermon, and an expectation of my ſaying ſomwhat of him, ſo much that the Church was filled already to the doors, with abundance of Papiſts alſo, upon this ſuddain warning I was earneſtly intreated to ſome ſhort declaration, which according to the time given me (howſoever I never liked funerall commendations, as uſually doing more hurt than good) I did obſerve. And now in obedience to ſuch, who may command me, have further inlarged it, as alſo the *Sermon*, with ſome other ſeaſonable additions, which the ſhortnes of the warning and latenes of the night would not then

then permit. Many Papists [I am informed] were much affected both at what they heard before from him, and now of him. (One who came casually thither fell into teares in the very Church, and was converted. And the next morning being Sunday went to S. *Owens* Church, heard the service and Sermon, and so continued.)

And thus you have heard at once, a dolefull and a joyfull relation, hard it is to judge, which his friends have most cause of. To conclude,

Let not the Papists *object this scandall to our Church, least wee returne them such foule stories from that* Holy Sea, *which wee have no mind to raise. 'Tis true, he did ill,* g *but doe we teach men so to doe.* g Mat. 5. 19. *A Church ought not to be judged by the lives of a few Professours, but by the Doctrine professed. And it is a Rule most advantagious to themselves. There was a* Judas *amongst the* Apostles, *that hanged himself, yet no disparagement to the Apostleship*

ſhip, when he was excluded, [h] *and* into his office another choſen. *The* inceſtuous perſon *Was no more a ſcandall to the Church of* Corinth, *When he was once* put away from them. *Nay,* their zeale *in his Excommunication, tended much to their* [i] *honour, let his Execution* perfectly approve *our Church alſo,* to be cleare in this matter.

And leaſt of all, ſhould thoſe that are of his own Communion *be ſuch hatefull birds, as to defile their owne neſts, by* imputing *it as an aſperſion to the whole profeſſion; let him have his* laſt *requeſt granted, that the diſhonour may be buried with him, let not* the ſinne of this one man, make you wrath with the whole Congregation. [m] I have ſinned, ſaith *David,* and done wickedly; but theſe ſheepe what have they done? [*And indeed the former ſort* in [n] their generation are wiſer in this *uſually, then the children of Light*] *When the* Sunne *is* eclipſed *every man's eye is upon it, but little doe they obſerve it in his*

h *Acts* 1.

i See 2 *Cor.* 7. from *verſ.* 8. to 13.

k Melius eſt propter bonos, malos ſevere, quàm propter malos bonos contemnere, melius eſt malis iniuſta præſtare, quàm bonis ſubtrahere. *Hieron.*

l *Num.* 16. 22

m 1 *King.* 24. 17

n *Luk.* 16. 8.

his glory. *Let there be* one groſſe offender *in the Miniſtery, he ſhall be ever gazed at; but they remember not the many* glorious Martyrs, *and unblemiſh'd Preachers, who have ſhined in that* Firmament *alſo. That the miſcarriage of one, ſhould like a groſſe line be drawne over all the reſt, I ſee little* Reaſon, *leſſe* Juſtice, *and leaſt* Religion *at all in it.*

In a word. Object *not his life to* juſtifie *your owne, remember our* Saviours *diſtinction for ſome.* o what they bid you doe, that obſerve, but doe not after their works; *or that of* S. Paul, p Be followers of me, as I am of Chriſt. *If you* remember *his life,* forget *not his death;* (*in the former indeed* the rod of Aaron *was turned into a* Serpent; *but now the* Serpent *is turned into a* rod *againe*) *as the one was* offenſive, *ſo let the other be* uſefull, *as the one made the* breach, *ſo let the other* repaire it.

'Tis true, q *the* Dignity *of his Perſon muſt needs ſinke his offence the* deeper, *The* Scandall *of both hath increaſed the* Ignominy *of his death, the*

o Mat. 23. 3.

p 1 Cor. 11. 1.

q Tantò ô ſpectius in ſe, crimen, &c. Honor Sacerdotalis magna eſt ſublimitas, Ruina, quæ de alto eſt, graviori caſu collidirur. *Ambroſ. de dign. Sacer.*

the ſhame *of his death hath occaſioned his ſpirituall life: And if God hath forgiven, and forgotten it in* Heaven, *why ſhould we upbraid him with it* here? *The* cleereſt Moones *have ſome ſpots. The* beſt Churches *have had ſome ſuch* ſtaynes. *Oh! let the* blot *of his life be waſhed out of your memories by the* many teares *at his death, for which,* [1] Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercy, and the God of all comfort, to whom be honour and glory for ever, *Amen.*

1 2 Cor. 1. 3.

O Pœnitentia! quid de te novi referam? omnia ligata tu ſolvis, omnia clauſa tu reſeras, omnia adverſa tu mitigas, omnia contrita tu ſanas, omnia confuſa tu lucidas, omnia deſperata tu animas, Cyprian de Laud. Pœnitent.

The

The Letter to his Wife.

My deare Wife,

MArke well these last wordes of him, who these twenty yeares, and upwards hath been your Husband, and might have so continued much longer by the course of nature, had not his continued and crying sinnes, deservedly drawn this punishment upon him, to be cut off from the living, as unworthy of their society in this life. I suffer for my wickednesse, which I beseech God in his mercy through Iesus Christ to forgive me. In my suffering, you suffer both in your credit and estate, and what else soever concernes this world. This advantage you have of me, I have only left

unto mee a ſmall time of Repentance, but you, by Gods grace may have a large time of amendment, which I would have you improve to the full, and not loſe a minute. Turne unto the Lord your God, with all your heart. *Cloath your ſelfe with patience & thankſgiving. I doubt not but God will have mercy on you, and prove a Husband to you, and a Father to my Children, yea, I doubt not but you ſhall live with the ſame happineſſe, and greater content, then if I were with you.*

Serve him, he will not faile you.

Bring up your Children in the feare of God, that Houſhold which you keep, let it be the ſervants of God.

Above all things be diligent in private prayer, make all your needs known unto the Lord. Vndertake nothing which you cannot

finde

finde in your heart to begge a bleſſing for.

Miſconſter not theſe my dying advertiſements, which proceed (as in the preſence of God) from true affection, that at length I might really give ſome ſupply to my former defaults, and put you in a right way for everlaſting comfort. That though we part in this world, yet we may enjoy a more happy meeting in Heaven. And after all our afflictions be there partakers of endleſſe bliſſe. So prayes, and ever ſhall pray as long as he lives,

Your Husband

Decemb. 1. 1641. John Atherton.

Caſt not away this paper when you have read it, but keepe it as a Jewell, and peruſe it often, as the Legacie of him who can now give no other.

The Letter to his Children.

My deare Children,

IT was ever my desire to have seene you well preferr'd, but God thought otherwise, and my sinnes would not suffer it, which have not onely sentenced me to death, but bereaved me of that small worldly blessing, which I purposed unto you, as a patrimony, and evidence of my fatherly affection. And how now it will be disposed of, or what share will come to your lot, I leave to God, who, as he hath given you body and soule; so I doubt not but will of his great goodnesse provide for your estate. What is left unto me, and cannot be taken

from

from me, I freely impart and give unto you, not dividing it amongst you by ſhares and proportions, but giving each of you the whole, wherein though you communicate one with another in my bleſſing and laſt councell, yet each without wrong to the other, may take and challenge the whole to her ſelfe.

Firſt, the bleſſing of God the Father, the Sonne, and the Holy Ghoſt, *light upon you, give you a true knowledge of his Word, a true feare of his will, and a true Faith in his Promiſes.*

Let no day paſſe over you, wherein you do not call your ſelves to a reckoning before you ſleepe, and make your peace with God for the offences of that day.

Be conſtant in private Prayer twice every day at the leaſt, upon your knees, and God will be a Father unto you.

Do nothing great or small without first craving a blessing from God, and forbeare that upon which you cannot find in your hearts to crave such a blessing.

Be content with whatsoever God shall afford you, poverty, or riches, take heed, repine not at his pleasure, who in the end, though it be sometimes contrary to our sense, works all things for the good of his children.

If you marry, preferre an honest man that feares God, before all other respects in the world.

Be obedient to your mother, love one another, and live in hope to enjoy againe in Heaven the company of your Father,

Now ready to dye,
Decemb. 4 1640. John Atherton.

Cast not away this loose paper, but each of you take a Copy of it, and preserve it by you as a Jewell all the dayes of your life.

A SERMON PREACHED AT THE Buriall of the said *IOHN ATHERTON*,

The next night after his Execution, *December* the fifth, 1640.

In St. IOHNS Church in *Dublin*

With some other *Additions* and *Enlargements*, which the shortnesse of the warning, and latenesse of the night, would not then permit, throughout *Applicatory* to divers speciall passages in the *Relation*, wherin there are also some other added, which were before omitted.

By *Nicolas Barnard*, Deane of *Ardagh* in IRELAND.

Chrysost. in Laud. Pauli Homil. 1.

Paulus terram & mare circumivit, peccatorum spinas evellens granaq; pietatis ubiq; seminans, veritatem reducens, ex hominibus Angelos faciens, &c.

ACTS 3. 19.

Repent ye therefore and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.

London Printed by *G. M.* 1641.

The Summe of the Doctrines here handled.

The Dignity of Preachers Consisti Messengers. *whence* { for themselves, a necessity { of ordination to it. of continuance in it. for the people, a necessity { of entertainement of them. of Audience, Obedience to them.

The duty of Preachers in the Generall; from whence observed. That Preaching of all the Acts of the Ministry is the most *Apostolicall*, and if so, the most *Episcopall*.

And herein (according to a speciall Confession of a Vow, made and broken by this Person) An Exhortation both to Preaching and Catechizing. For the latter of which

Foure things advised { Shunning { Diversities of Catechismes. Vnnecessary Controversies. Handling these Principles { Briefly. Often.

In both condemned Inconstancy, either in the { Doctrines delivered. time giving it over.

The Duties of Preachers in Speciall { Ability to Preach. Perspicuity in their Preaching. Their lives to be according.

The state of a man Vnconverted resembled by a { Blindnesse. Darknesse. Slavery.

The state of Conversion resembled by giving { sight. Light. Liberty.

That the greatest Sinner once converted is capeable of forgivenesse.

The joyfull happy estate of him who hath an assurance of it, in three things, he hath *Peace* { with God. of Conscience. with Death.

And therein of spirituall refreshings.
Throughout Applicatory to the *Party*.

The

The Text.

Act. XXVI. vers. 17. *I send thee—*
Vers. 18. *To open their eyes, to turn them from darkneſſe to light, from the power of Satan unto God, that they may receive forgiveneſſe of ſins, &c.*

THat there is an eminent [a] *Man this day falne in Israel* by a ſcandalous and ignominious death, ye al know; of whom this unwonted confluence of people ſpeaks an expectation of ſaying ſomwhat; *For his life*, to give the leaſt commendation, would be a ſcandall to the *Speaker*, and yet wholly to

a 2 *Sam.* 3. 38

conceale his penitency at *his death*, would be a wrong both to *him*, and you the *hearers*. It was indeed his own desire, there might be *no good spoke of him at all*, but (me thinks) that it self (if there were no more) [b] is cause sufficient to speak somwhat, in that short expression being much included. And commendation if ever is then most seasonable, when it can neither impute flattery to the one, nor cause a pride in the other. Then may be thought [d] the *lesse affected*, when a dispraise would be the *least offensive*. And for that we have done with in the Relation.

This Text fits this present occasion thus: Saint *Paul* is here *sent* to preach the Gospell, such was the end of this our Brothers ordination, but *neglected*. Such had bin his solemne *vow* of latter years, but *broken*. The persons to whom he was sent, were such as lived in *darknesse*, under *the power of Satan*, such to have bin his life

[b] Laus humana non appeti à rectè faciente, sed subsequi debet rectè facientem, ut illi proficiant, qui etiam imitari possunt. *Aug. de serm: Domini in mont.*

[c] Lauda hominem, sed post mortē, post consummationem, quando nec laudantem adulatio movet, nec laudatum tentat elatio, *Ambr. in natali. S. Euseb.*

[d] Ibi est laudatio vanitate remota, ubi etiam vitaperatio erat ab offen, sione secura. *Aug.*

life formerly to the Churches scandall *is confessed.* The effect of Saint *Pauls* message is *to open their eyes, to turne them* unto God, such a blessed change to have bin lately found in him, hath bin made *apparant.* And if with these he hath obtained the efficacy of the *meanes,* why should we barre him, from *attaining* the like happinesse in the *end* also, viz. *forgivenesse of sinnes.* 'Tis true he was sent, and like that *Son,* that said he would go into the vineyard, but went not. Instead of *converting* others, he had *corrupted* them, instead of *opening their eyes,* he had *shut his owne,* instead of gayning *others* out of darknesse, he had lived in the works of darknesse himselfe, instead of turning men from the power of *Satan,* he had drawn more subjects *to him.* Notwithstanding what he was ordained to have bin an instrument of *in others,* was by Gods grace in a great measure wrought in himselfe; and e *Mat.* 21. 30.

and if conversion, why should not we beleeve forgiveneſſe, and if forgiveneſſe bleſſedneſſe, for f *bleſſed is the man whoſe iniquities are forgiven, and whoſe ſins are covered, &c.* The Ocean of Gods mercy is able to ſwallow *Mountaines*, as well as *Mole-hils*, great ſinnes as leſſe, according to the proportion of Repentance. Saint *Paul* g a *blaſphemer yet obtained* pardon. The crucifiers of the Lord of life are bad to be h *converted, and their ſinnes ſhould bee blotted out.* 'Tis true hee was at firſt *mooved* to it with *Feare*; ſo was i *Noah* to the ſaving himſelfe by the Arke. k *Gregorie Nazianzen* was at firſt converted to Chriſtianity in a *Storme*. Our Saviour in the ſame breath calls his Diſciples *Friendes*, l and yet bidds them *feare* him, for *the feare of Hell* it ſelfe. m Hee came late, ſo did they that went into the Vineyard at the eleventh

f *Rom:* 4.7.
g 1 *Tim:* 1.13
h *Act:* 3.19.
i *Heb:* 11.7
veritus.
k Vide orat. de vita eius per Greg. presb: & poema eius de vitâ ſua ſcrip ad popul: Cõſtãtinop. deplorantibus univerſis mortem corporis, ipſe interitum animi metuebat: Mors ex aqua imminens ſalutem ex aqua Baptiſmi ãtevertebat.
l *Luc:* 12.4.
m Apud Deum non valet menſura temporis, ſed doloris, nõ temporis longitudine, ſed affectus ſinceritate pœnitudo pẽſatur. Latro ille in Cruce non egit prolixitate temporis, intra enim

venth n *houre.* o *Manasses* began *in fetters.* The p *Prodigall Son* staid till he was *starued* and forced. Oh let *not your eyes be euill* when *Gods is good.* Where we find his hand, why should wee doubt of his Scale? if he were turned *from the power of Satan* in repentance to God, no doubt but God hath turned to him in *granting forgiuenesse.*

In the Text you may obserue these three parts.

1. St. *Pauls* mission, *I send thee.*

2. His Commission in three branches.

1. *To open their eyes.*

2. *To turn them from darknes to light.*

3. *From the power of Satan vnto God.*

3. The happy fruit of both, *That they may receiue forgiuenesse of sinnes.*

The first implies our *Dignity.* The second our *Duty.* The third our *hearers benefit.* By this our Brother,

unum momentum totius vitæ sceleribus absolutus, præcedit etiam ipsos Apostolos ad Paradisum *Chrys.* Pœnitentia nō mensium cursu pensatur, sed profunditate luctus, & lachrymarum, qua homo mortificatur. *Isidor: de sum bon.*

n *Mat:*20.6.

o 2 *Chron:*33 11,12.

p *Luc:*15.17, 18.

Brother; the *first* at his arraigne-ment hath him much *disgraced*. The *second* in his *life* more *neglected*. And the *third* at his *death*, *Gods mercy* in him infinitely *magnified*. From the first, he judged himselfe worthy to be *degraded*. For the second, he had strongly resolved if he had lived, to have *repayred*. And the third was in an extraordinary manner to his conscience *sealed*. So that the three things which are now to be handled from the words are these.

1. First, the dignity of Ministers, to be Christs *Messengers*, *I send thee*.

2. Secondly, the chief part of their *message*, to be *Preachers* (the sole end of which, is the converting of men) *to open their eyes, to turn, &c.*

3. Thirdly, the *latitude of Gods mercy even to the worst of men*, who by their preaching shall be converted, though living under *the power of Satan*, yet shall re-

ceive

ceive forgiveneſſe of their ſins. In the handling of which ye ſhall find ſome things as ſeaſonable as profitable, and throughout I would be underſtood to be equally applicatatory to *Biſhops*, as other inferiour *Miniſters*.

1. First, the dignity of Preachers, ſent by Chriſt; their miſſion is like q St Johns Baptiſme, *not of men, but from Heaven*, they may ſay to their hearers as *Moſes* to the Iſraelites, r *I am hath ſent me unto you.* And 'tis obſervable their Commiſſion is ſealed by the bleſſed Trinity, Firſt, *ſeverally*, by the Father, (Matth. 19. ult.) *Pray the Father that he will ſend labourers*, &c. By the *Son* (Epheſ. 4. 11.) *He gave ſome Apoſtles, ſome Paſtours, ſome Teachers*, &c. By the *Holy Ghoſt* (Act. 20. 28.) *Over whom the Holy Ghoſt hath made you Over-ſeers.* Secondly, *joyntly* (Math. 28. 18.) *Go, teach all Nations, and baptize them in the name of the Father, and of the Sonne, and*

q *Mat.* 21. 25.

r *Exod.* 3. 14.

and of the Holy Ghost; and accordingly as Saint John [s] begins his Revelation with a Salutation from them; So Saint Paul [t] concludes his second Epistle to the Corinthians with a Benediction. Hence those honourable titles by each of which we deny not, is implyed a severall duty also, (bonos & onus) to imply there holinesse, [v] Men of God; Their vigilancy, [x] Watchmen, their courage [y] Souldiers, their painfullnesse, [z] harvest-labourers, the care of their flock, [a] Shepheards, their wisedome, [b] Over-seers, their industry, [c] Husbandmen, their patience, [d] Fishermen, their tendernesse of affection, [e] Nurses, their love, [f] Fathers, nay [g] Mothers, their faithfulnesse [h] Stewards, their necessary use in preserving and informing of men, [i] Salt of the Earth, [k] Light of the world, their dignity, [k] Rulers, [l] Embassadours, their eminency [m] Angels, [n] fellow-servants with them. [o] Co-workers with God, Christs [p] Wit-

nesses,

s Rev: 1.4,5.
t 2 Cor: 13.14
u 1 Tim: 6.11 2 Tim: 3.17.
x Heb: 13.7. Tit: 1.5.
y 2 Tim: 2.3.4
z Mat: 9.38
a John 21.15 16. 1 Pet: 2.25
b Acts 20.28
c 2 Tim 2.6.
d Mat: 4.19
e 1 Thes: 2.7
f 1 Cor: 4.15.
g Gall. 4.19
h 1 Cor: 4.1.
i Mat: 5.13. 14
k 1 Cor: 4.1.
l 1 Tim: 5.17.
m Rev: 1.20
n Rev: 22.19
o 2 Cor: 6.1. συνεργοί.
p Verse before the Text

nesses, [q] *Ministers*, nay [r] *Christs glory*. To the Ministers of the Law indeed pertained [s] *the glory* (viz.) of the Arke and Temple, but these are termed the Glory of Christ himselfe, typified by them, whose presence made [t] *the glory of the latter Temple*, though meaner in building, *to exceed the former*. The dignity done to the Priests and Prophets under the Law was much, [u] *Jehojada* the Priest marries *Jehorams* daughter the King. See the honourable termes given by [x] *Obadiah*, (the chief of *Ahabs* Courtiers) to the Prophet *Elijah*; and to omit what we reade from good Kings. See [y] *Joash* (a bad one) visiteth *Elisha* in his sicknesse, calling him my

q *Ibid.* ὑπηρέτην, as 2 *Cor.* 4. 1. ὑπηρέτας, often in Scripture taken for such an officer, who hath authority to commit one to prison, *Mat* 5. 25 τῷ ἀπηρέτῃ, &c. And such is our Office spiritually by excommunication, so to commit incorrigible sinners, till they repent, 2 *Corinth.* 10. 6. Wee have in a readinesse vengeance to execute, &c. r 2 *Corinth.* 8. 23. To be Christi Vicarius is not Antichristian, but to claim: a title of generalis Episcopus, vicarius Dominiest. *Ambr Comment, in Epist: Cor. cap.* 11. * O verè sal terræ! quo precordia nostra ne possint seculi vanescere errore condiuntur. O lucerna! dignè supra Candelabrum Ecclesiæ posita, quæ latè Catholicis orbibus lucem effundens, &c. *Paul: ad Aug: Epist.* 31. s *Rom:* 9. 4. t *Hag:* 7. 9.

u 2 *Chron.* 22. 11.

x 1 *King.* 18. 7.

y 2 *King:* 13. 17.

my *Father*, &c. Now by how much the [z] Gospell excels the Law, so ought the Ministers to be preferr'd, as being of a *better Testament*, and of a farre [a] more *glorious Ministration*. Embassadours are usually respected according to the Princes they represent. Saint *Paul* was so received by the *Galatians*, [b] *As an Angell of God*, nay, *as Christ Iesus*, in whose stead he moved. And thinke not this to be any pride in magnifying our calling, Saint *Paul* surely was no more ambitious of honour, then he was covetous of a gift, but yet that he might have some *fruit that might abound to their account*, for their own sakes no doubt, he beseecheth the [c] *Thessalonians*, *To know those that were over them in the Lord, and to esteeme them very highly*, &c. A high calling indeed, the Son of God himself despised it not, and let not the greatest then thinke his sonne of too high a birth for it. 'Tis no argu-

z *Hebr.* 7. 22. See 1 *Cor.* 3. 7. 8, 9, 10. *vers.*

a 1 *Cor.* 3. 7. 8, 9, 10.

b *Gal.* 4. 13.

c 1 *Thess.* 5. 12. *Nihil est in hoc sæculo excellentius sacerdotibus, sublimius Episcopis; si nomen congruat actioni, & actio respondeat nomini. Si non nomen inane, & crimen immane.* *Ambr. de dignitate sacerdot.*

argument, that now they ſhould be made the [c] *Of-ſcouring* of the world, becauſe the Apoſtles were ſo, that now they ſhould be driven to worke with their owne hands (as ſome it may be would be contented with) becauſe [f] St. *Paul* was once put to it by neceſſity: that now they ſhould have no reſpect, becauſe there was ſo little heretofore given them by infidels. No; *yee have not ſo learned Chriſt*, and do not *ye fill up the meaſure of your Fathers.* And yet how many are there, who ſeem to reverence Chriſt, but like the Jews mock him in his word and ſervants, like curſed *Cham* deriding their Fathers, till the curſe rebound upon their own heads; If like *Jeremiah*, a Miniſter deale truly and impartially, preſently [g] *devices are laid* for him, a conſpiracy *to ſmite him with the tongue*, if he indeavour to diſpoſſeſſe a man of his *evill ſpirit*, than like *Saul* to *David*, a dart is throwne at him,

c 1 *Cor.* 4 13.

f *Acts* 18. 3.

g *Jer.* 18. 18.

nay,

nay, *Spears and Arrows* of reproaches, even *bitter words*. If reproof, then *you take too much upon you, ye sons of Levi*.

Obiect. We grant the Apostles to be sent of Christ, but what is that to such as are ordained in these days?

Anſ. The difference is only *Vocationis modo*, Christ cals *Paul* immediately by himself, and he cals *Timothy*, *per media ordinaria*, as S. *Paul* speaking to the Elders of the Church of *Epheſus*, whom himself had ordained, yet (*Act.* 20. 28.) he tels them, the Holy Ghost had made them Over-seers, as his Epistles may be truly cal'd his writings, as being the Pen-man, and yet Gods too, who was the Inditer, and in them guided his hand: So the Messengers of the Church are all Christs, who in his name ordain no other, then *teſtifie* they find themselvs [h] *inwardly mooved to it by his Spirit*. See both together in that fore-named (2 Cor. 8. 2

[h] See the demands in the book of Ordination, to Deacons, Priests & Bishops, a serious consideration.

We are the Messengers of the churches, and the glory of Christ, as the man is called *the glory of God* (1 Cor. 11. 7.) and the woman the *glory of the man.* Because as the Moon from the Sun, they each derive their light and authority from them; so are these so called here, as receiving their dignity and commission from Christ by the Churches hand, who in this sense *confirmeth the word of his servants,* and is *with them to the end of the world,* of which there can be no [i] surer *Seale,* than the assistance of Gods Spirit in converting their hearers.

Hence a two-fold instruction for the Preacher and people.

For the Preacher. 1. A necessity of Ordination. *Mark.* 3. 14. *None may* [k] *take this upon him* (be he as wise as *Salomon* or *Daniel*) *before he be cal'd of God as* Aaron. [l] *How can they preach,* i. e. de jure, *unlesse they be sent,* God complains of some [m] *I have not*

i 1 Cor 9.2. If I am not an Apostle to others, yet doubtlesse I am to you, for the seale of my Apostleship are you in the Lord:

k Heb:5.4:

l Rom:10 15.

m Jer:23.21

not ſent them, yet they ran: I have not ſpoken to them, yet they prophecied. The [n] Labourers though able and willing yet went not into the Vineyard till they were bidden by the Husband-man. They who *clime* [o] into this Office through the window of their own pride and ſelf-conceit, and enter not by this door, are rather theeves than ſhepheards. 'Tis an obſervation ſome have made of [p] *Origen*, why he fell into ſuch dangerous errours, though he had an excellent wit, becauſe he ſo long neglected orders.

n *Mat.* 20. 7.

o *John* 10. 1

p Chemnit. de Eccleſiâ. De Origine dicunt, cum ſine vocatione ſe ingeſſiſſe in officium docendi, inde factum eſt, quod in tot errores eſt prolapſus.

2. A neceſſity of continuance, if their *Miſſion* be from Chriſt none can then give them a *Diſmiſſe*, but Chriſt. Have you ſet your hand to this Plough, there is no looking back; whatever other imployment by man is laid upon you, of this you cannot be unloaden. There may be indeed ſome good cauſe of a removall from a place, even for the ſame the Colt our Saviour ſent for was

looſ-

loosened, *viz.* when the Lord hath elswhere need of you: but I find no writ of case in any place to dispense with the office.

For the People. 1. First, then give them entertainment, the Apostle argues this case largely. (*Cor.* 9.) What amendment soever hath bin here of late in some places, yet still in most, the meanes of the *Levite* is like the garments of *Davids* Servants by *Hanun* King of *Ammon* cut off by the halfs. But let such consider the admonition of *Moses*, Deut. 12. 19. *Take heed to your selves*, they that thus [1] rob God, do but in conclusion rob themselvs, as there are in Story divers such observations. *Moses* prayer for *Levi* is still effectuall (*Chap.* 33. 11.) *Blesse Lord his substance, and smite through the loynes of them that rise against him, and of them that hate him, that they rise not again.* That distinction of three sorts of Sacriledge by

1 *Mal.* 3. 8. 9.

by *Peter Lumbard*, [s] is commonly knowne, *Sacrum de sacro, non sacrum de sacro, sacrum de non sacro*, as that of *Thomas Aquinas*, that it may be committed against three, *in Personam, in Locum, in rem.* The last of each are alike, in a robbery upon the Churches possessions; where (in other Countries it hath bin consented to, it is now as much repented of, though too late. *Justinian* [u] makes it a greater sinne then treason. Howsoever *thou* worthily [x] *abhorrest Idols, doe not thou commit Sacriledge.* You that stand for Christs word, doe not you cast lots for his coat. [y] The fish Saint *Peter* catched, it came up with mony in the mouth, and certainly such as are truly taken by the net of Gods word, will not grudge to supply the Minister in *Temporals*, who communicates to him in *Spirituals*, and what ye yeeld let it be willingly, not wrung out by Suits: such *as strive with the Priest* are accounte

[s] *Pet: Lübard sent: libr: 3. t Secunda secundæ qu. 59. art: 3.*

[u] Proximum sacrilegio crimen est quod læsæ Majestatis dicitur, *Leg: 3 digest: ad leg: Jul.*

[x] *Rom: 2. 22.*

[y] *Mat: 17. 27*

counted the worſt of men by the Prophet (*Hoſea* 4.4.) How able and active this *our Brother* was in the recoveries of ſuch dues, ye all know, But what a griefe now, his ſpending ſo much time in them was, whereby he loſt himſelfe, I know. The regaining of the *Churches Rights* he thought might be done, but the gaining of ſoules, the *Rights of Chriſt* purchaſed by his blood, by no meanes ſhould be left undone. Often did he apply to himſelfe that Speech of a great man at his laſt. *Had bee been as diligent to have done God ſervice, as he had done the King, he had kept the Kings favour ſtill.* So had he been as converſant in the ſtudy of the Goſpell, for the *inſtruction of Men*, as he had been in the Law, for the *ſetling of Lands*, he had not by the Law ſo deſervedly loſt Lands, Body and Eſtate, and all at once. we are called *Fiſhers*, not *Hunters*, Fiſhers of *men*, not of *money*, we are preſt for a Spiritnall warfare, and ſuch

y Card. Woolſey.

a 2 Tim. 2. 4. See what is promised at ordination, and consecration, viz. *To lay aside the study of the world and such like cares*, &c.

b Non omnium Episcopis responsebat, nisi si quid tractarent ad Religionis pertinens negotium, Et si rogatus à nonnullis, in temporalibus vacare Episcopus dabat, hanc suã à melioribus rebus occupationem, tanquam angariam deputabat, & illis dispositis, tanquã à rebus mordacibus, & molestis, animi recursum ad interiora meditatis, & superiora faciebat, suavem semper habens de ijs quæ Deo sunt allocutionem, vel collocutionem. *Possido. de vitâ Augusti.*

c Vbi aliquid suspicabitur exoriturum litis, sæpè totam causam cesserit adversario, pro magno lucro ducens, si quietem animi pecuniæ dispendio redemisset. *Erasm. in Epist. ad Arch. Toletan. op. Augustini.* Hæc non eò commemoro, quod existimem horum temporum Episcopos ad hanc imaginem compellendos, sed ut declarem quam tenere sanctissimi hujus præsulis animus abhorruerit à sordibus. *Ibid.*

a *entangle not themselves with the affaires of this life.* b S. *Augustine* spirit is very worthy of imitation. *Who was hardly drawne to answer any Letters, for himselfe, or others that concern'd these worldly matters, onely ready for such whose subject was spiritual. And if at any time he were necessitated to it, he thought so much lost, and returned from it, as a prisoner set at liberty.* Nay sometimes c *Gave up his right, rather than runne himselfe into a Labyrinth of Law contentions*, according to that of our Saviour, (*Math.* 5. 40.) The onely way the Divell is sometimes put to, for the stopping of the mouthes of able Divines. If he can but get their *hearts to cleave to the world in suites*, soon *cleave their tongues to the roofes of their mouthes for preaching*, and so by

disuse in time, according to that threatning in the Prophet to the Idoll shepheard, [d] *Their armes are dried up, their right eyes utterly darkened*, And *their right hands with the* Psalmist, *forgets their cunning: Their abilities and gifts perish also.* And 'tis certain (howsoever others have thought the contrary) that as the *interposition* of the *Earth eclypseth* the *Moone*: So these *earthly imployments* instead of spirituall, hath rather *clouded*, than added to the *glory* of our function.

d Zach. 11. 17

Secondly, then give them [e] *Audience, Obedience*: I put them together, as indeed they should never be severed. First, *audience*, the denying of which to the *Embassadour* of the meanest *Prince* on *Earth* is accompted the highest indignitie. [e] *Oh, see then ye refuse not him who speaks from Heaven.* Say ever in this sence with *Samuell*, [f] *speake Lord, thy servant heareth.* And when ye do, let it be with *Attention*, not to have your mind

e Heb. 12. 25.

f 1 Sam. 3. 10.

roving about ſome other matter, your tongues whiſpering in anothers eare. (*A fault this our Brother publikely acknowledged in himſelfe.*) And let it be alſo with[g] *Reuerence.* Remember 'tis *the voice of God, and not of Man,* as one obſerved of that ſpeech of *John* the *Baptiſt*, *Ego ſum vox in deſerto.* *John* was the *voyce*, but God the *ſpeaker*, as *holy men* were the pen-men of the Scripture, but God the *Inditer*. [h] *Balaam* bids *Balak ariſe*. [i] *Eglon* of himſelfe, roſe up from his Throne, when *Ehud* ſaid he had a meſſage from God to him. If theſe gaue this *outward reuerence*, let us adde [k] an *inward reuerence and feare alſo.* Secondly, give them [l] *Obedience*, the former is but the *ſhell, the ſhaddow*, this is the *Subſtance.* Many indeed give us the *hearing*, but very few in that ſence 'tis uſually taken in the Prophets, viz. [m] *Obeying*, Remember we are *Gods Meſſengers.* Great mens intreaties are commands: Our commands from God are but intreaties

[n] *Go*

[g] Non eſt minus verbum Dei, quam corpus Chriſti, & ideo non minus reus qui verbum Dei negligenter audiverit, quã ille qui corpus Chriſti in terram negligentiâ ſuâ cadere permiſit. *Aug.*

[h] *Num.* 23. 18

[i] *Iudg.* 3. 20

[k] *Heb* 12. 28.

[l] Fruſtra præcepta Dei cuſtodiuntur memoriâ, ſi non cuſtodiuntur & vitâ. *Auguſt. in Pſal.* 118°.

[m] Quærit anima verbum, cui cõſentit ad correctionẽ, cui imiteur ad virtutem, quo reformetur ad ſapientiam, cui confor-

God doth beseech you by us, Wee pray you in Christs stead; unheard of, that a King should Petition to his Subjects; and yet who of you yeelds? who obeyes? *Historians* say, that mens lives were never worse, than when the *seven Wise men* lived. It would be ill newes if it should be so with us, since the long continuance of the *Wisdome* of the word among us. However, our Saviour, so may we say unto you also, o *We have not spoken of our selves, but the Father which hath sent us, he gave us a Commandement, what we should say, and what we should speake*, and the word which wee have in Gods Name spoken, and not obeyed, shall rise in judgement against you at the last day. *Obiect* not the disobedience of this particular *Person* to palliate your *owne*. Let his *selfe* condemnation, prevent yours, his exhortation to *others*, be *yours*. He was a *prodigall*, but *returned*, once *lost*, but now *found*, and if the Father have *remitted* it, let not his

metur ad decorum, cui maritetur ad fœcunditatem, &c.
n 2 *Cor.* 5. 20.

o *Joh.* 12. 9, 50.

Bretheren be *offended* at it. And so much for the first part of the Text, S. *Pauls* Mission---*I send thee.*

Now the *second* part of this Text concernes S. *Pauls Commission*, in a word of *Information*, *To open their eyes*, in a word of *Application*, *To turne them*, &c. (the two necessary parts of a Sermon.) Before you heard our *Dignitie*, now we will confesse out *Duty*, and 'tis this *latter* that must support the *former*. And for this, we shall consider it *two* wayes, as it may concerne this our *Brother*.

First, *Actively*, as being his duty towards *others*.

Secondly, *Passively*, as having been effectuall in *himselfe*.

In the first, I shall but performe *the will of the dead*, who had intended at the place of *Execution* to have made a *large Exhortative Speech*, *to the diligent performance of his function in* PREACHING *and* CATECHIZING: but that he thought few of his *Profession* would be there, and the *Papists* (who

(who might be the most) would *deride* him, and so omitted it. Only he declared how the *neglect* of it, was his greatest *griefe*, and *for the breach of his vow, in which he was perswaded, (as a just punishment) God left him to himselfe, whereby he came to this shamefull end; for this sinne of Omission, he observed Gods Justice in giving him over to sinnes of Commission*, according to that of the Apostle. (*Rom.* 1. 21, 24, 26.) And as this Subject is *seasonable* in regard of his particular, so is it *necessary* in regard of the times neglect in generall. When *Preaching* is so undervalued, so slighted, as if it were too meane for the *Dignitaries*, and *Fathers* of our *Church*, and only left as the refuse of our Office for the *inferiour* Ministers. And let me not be misunderstood, as if in the words of S. *Paul*, p *I had ought to accuse my Nation*, or Profession of: or with *Cham* had a desire to *discover my Fathers nakednesse*. No; only let me *magnifie their Office*, and in this

p *Act.* 18. 19.

our *Brothers* stead, incite them unto that, whereby their *Dignity* with man here, and their *comfort* with God hereafter may be continued.

The *Summe* of the Apostles *Commission*, you see here is *Preaching*, which we shall according to the Text; consider, First in *it selfe*. And then *its severall parts*.

First, in the *Generall*, from the *Summe* of the Apostles Message, observe this, (*viz*,) That *Preaching and converting the soules of men, of all the Acts of the Ministry is the most* * APOSTOLICALL. For further proofe see (1 *Tim*. 2. 7.) both put together. *I am ordained a Preacher, and an Apostle, a Teacher of the Gentiles*, &c. The very same words againe (2 *Tim*. 1. 11.) in both, see how the *Apostleship* is supported on each side with this imployment. 'Tis preferr'd before the Administration of *Sacraments* (1 *Cor*. 1. 17.) *Christ sent mee not* (*i. e.* not so much) *to baptize, but to preach the Gospell.*

* τε ἀποςέλλω.

Gospell. Nay above *Miracles*, gifts of tongues, government, &c. See 1 Cor. 12. 28, 29. *God hath set in the Church first Apostles, secondly Prophets, thirdly Teachers, after that miracles, then gifts of healing, Government, Diversities of Toungs, &c.* Now wherin hath it so offended, that lately it should be compelled to take the loweſt roome.

'Tis a speech of *Gregory*, t *We account those to beare the Image of the Apostles, who are Preachers.* And if so, why heare we no more of it from him, who boasts his *Sea* to be only *Apostolicall*, who hath not bin known so farre to disparage himselfe these many hundred years. The more we *draw back* in it, the *nearer* we shall draw to him. There were some in the * Church of *Ephesus that said they were Apostles and were not.* Let this one thing be their tryall, which if admitted, the former would bee found a *lyar.*

t Censemus eos qui Apostolorum figuram tenêt prædicare, *Gregor.*

* *Revel.* 2. 2.

Now if preaching be the *most*

Apostolicall, certainly this conclusion following must be undeniable, *viz. Then the most Episcopall* [u] whose Successours they are. For which, who knows not that (in the 1 *Tim.* 3. which S. *Hieron* well cals *Speculum Sacerdotij*) the prime quality of a Bishop is to be [x] διδακτικὸν, *i. e.* not only *able and fit*, but *apt* and *ready* to it. The like *Tit.* 1. 9. [y] *Thomas Aquinas* could say, that preaching was *the most principall and proper act of a Bishop*, and accordingly applies [z] *eight Titles* to them that imply that labour. Nay so *proper* to a Bishop, that before S. *Augustine* time it was not [a] *usuall for a Presbiter to preach in the presence of a Bishop*; at least *it was against the custome of the Africk Church*. We reade *Valerius* than Bishop of *Hippo* was much censured by other neighbouring Bishops, that

[u] Apud nos Apostolorũ locum tenẽt Episcopi, *Hieron: Epist. ad Marcel: contra Mont.*

[x] Vers. 2 Potissima functio præsulum, *Erasm.*

[y] Prædicatio est actus principalissimus Episcopi & proprius. [z] Miles, Vinitor, Pastor, Bos, triturator, Arator, Seminator, Architectus.

[a] Augustino Presbytero, potestatem dedit Valerius Episcopus coram se in Ecclesia Evangelium prædicandi, & frequentissimè tractandi, contra usum & consuetudinem Africanarum Ecclesiarum, unde ei (viz. Valerio) nonnulli Episcopi detrahebant, *Possidius de vitâ Aug.*

he

he should permit S. *Austine*, being then but a *Presbiter*, to preach so often before him, and not to do it himself, and yet there was some reason for it: *Valerius* being a *Græcian* was not so perfect in the language, as S. *Austine* was. *And* [b] *from his example it began first that Presbiters got the honour to preach the word of God in the Bishops presence.* Which former custome howsoever S. *Hierome* from another ground pleads much against, as inferring that *the* [c] *Bishop should delight to heare such of his own Election* to perform their office. Yet he acknowledgeth it to have [d] *been the custome* then also. But to return to S. *Augustine*; when he was made a Bishop, did he then give it over? No; then 'tis said [e] *he preached*

[b] Et postea occurrente & volante huiusmodi fama & bono precedente exemplo, accepta ab Episcopis potestate, Presbyteri nonnulli, coram Episcopis populis tractare cœperunt verbum Dei. *Ib.* See a difference betwee a Bishop & a Presbyter.

[c] Gaudeat Episcopus iudicio suo, cum tales Christo elegerit sacerdotes, *Hier. de vitâ Clericorum ad Nepot.*

[d] Pessimæ consuetudinis est in quibusdam Ecclesiis, tacere Presbyteros, & præsentibus Episcopis non loqui, *Ibid.*

[e] Atq; Episcopatu suscepto multo instantius ac ferventius, maiore authoritate, non adhuc in una tantum regione, sed ubicunque rogatus, venisset, verbum salutis æternæ, alacriter, & suaviter, pullulante atq; crescente Domini Ecclesia, prædicabat. Paratus semper reddere poscentibus rationem de fide, &c. *Possid. de vitâ Augustin.*

much

much more then he did before, wherſoever he came, whenſoever aſked. The like of S. *Ambroſe* (by whoſe [f] frequent *Preaching* St. *Auſtin* himſelf was converted) the *Introduction* into whoſe *firſt Sermon* after his Election was the affirming this to be his *proper and neceſſary function.* St. *Chryſoſtome* calls preaching, *Omnium bonorum ſumma*, and according to his own practice would have a Biſhop preach every day, [h] with whom ye have often *cras & heri*, as if he were rather a daily Preacher, than a weekly. S. *Hieroms* ſpeech a Biſhop ſhould be for the Church, *as is ſaid of* [i] Moſes *and* Aaron *for the Tabernacle, they departed not from it*, always either preaching or ſtudying for it, either with [k] *Peter*

f In qua urbe (viz. Mediolan) tum Epiſcopatū adminiſtrabat eximius Ambroſius, verbi Dei Prædicator ſequentiſſimus, cujusdiſputationibus Auguſtinus adſtans in populos, ſenſim & paulatim converſus fuit. *Ibid.*

g Ep ſcopi proprium munus eſſe docere populū; eſſe gere non poſſumus officium docēdi, quod nobis refugientibus impoſuit neceſſitudo. *Ambroſ. officior. lib.* 1.

h Epiſcopum neceſſe eſt in ſingulos dies ſementem facere, ut ipſa ſaltem aſſuetudine doctrinæ, ſermonem auditorum animi retinere poſſunt. *Chryſoſt. de ſacerd. lib.* 6.

i Epiſcopus imitetur Moſen, imitetur & Aaron, quid enim dicitur de iis, quod non diſcedunt à Tabernaculo Domini. Duo ſunt Pontificis opera, aut à Deo diſcat legendo, aut populum Dei doceat prædicando. *Hier. in Levit.*

k *Matth.* 4. *verſe* 18, 21.

and

and *Andrew fishing*, or with *James* and *John* amending their *nets*. Well me thinks, when I reade of Saint *Pauls* charge for this particular to *Timothy*, the first Bishop of *Ephesus*, and not Parochiall neither, 1 *Tim.* 4. 1, and a sickly man too, and in what high terms he gives it. *I charge thee before God and the* LORD JESUS CHRIST, *who shall iudge the quicke and the dead at his appearing, and in his Kingdome, Preach the Word, be instant, &c.* It should make many a mans eare to tingle that hath wholly neglected it, the like you have again (*Tim.* 6. 13.)

For *Excuses*, if a *not being bound to any particular charge* be pretended, let them consider S. *Pauls free preaching*, which he so much glories in (1 *Cor.* 9. 19) though he were free from all, yet had voluntarily made himselfe serviceable to some. 'Tis possible for some urgent cause, the maintenance out of one place may be imployed for the upholding Gods service in another

ther. Like S. *Paul* (2. *Cor.* 11. 8.) who saith, *he had robbed other Churches taking wages of them, to do the Corinthians service for it.* but to be wholy idle in all places is a robbery indeed. If imployment in government be alleadged for an exemption, let them again think of what S. *Paul* saith of himself ([m] *Upon whom came daily the care of all the Churches*) 1 Corinth. 9. 16. *Yet necessity is laid upon me, and Woe unto me if I preach not the Gospell,* and *Paul* aged too. If disputing and writing, *&c.* be produced (as the best) for a dispensation, let them still remember it was S. *Pauls* work also, as writing not a little. So [n] *disputing daily with the Jews* and *Greeks*, *Apollos* and *Barnabas* did the like with the false Apostles. S. *Peter* with the false teachers. S. *John* confutes Antichristian Doctrine, and for convincing gain-sayers none are freed from. See but what is recorded of Saint *Augustine*, how many Hereticks he had a daily contention with

1 Quomodo mercedē obsequimur, & tamē operarii nequaquā sumus fructus Ecclesiæ in quotidiano stipendio percipimus, & pro Ecclesia in prædicatione non laboramus, Pensemus quid est sine labore percipire mercedem laboris, *Hieronym* m 2 *Cor.* 11. 28 n *Act.* 19. 9. *Cap.* 9. 22. *Cap.* 18. 28.

with *Arrians*, *Manichees*, *Pelagians*, *Donatists*, (one of which was converted onely by a *digression* in his Sermon) against whom, and of divers other subjects he wrote so much, that if all were extant, he that writes his life saith, [o] *The greatest student would have his fill in reading of them only.* Yet notwithstanding how did he labour in a constant preaching to his last; and the like might be related of divers others.

So that no pretence whatsoever can excuse them from the performance of this function, to what dignity soever advanc'd, what burthen soever travelling under. I have often wondred at that in *Iothams* Parable, that when some of the Trees were desired to rule over the rest, saith [p] *the Olive, Why should I leave my fatnesse, wherewith by me they honour God and Man,* &c. saith the Fig-tree, *Why should I leave my sweetnesse and my good fruit, &c. and goe to be promoted over the Trees?* Why should promotion

o Tanta ab illo dictata & edita sunt, tantaq; in Ecclesia disputata, adversus diversos Hæreticos, conscripta, ex canonicis libris exposita, ut ea omnia vix quisquam studiosorum nosse, & perlegere posset. *Possidius vita Augustæ. p Judg. 9. 8, 11.*

motion over Others, make men barren in themselvs? Could they not beare rule, and beare Fruit together? 'Twas but a Parable, and let it be so still without any further application; Only let none of us having a talent, be like the unprofitable servant in hiding it.

And in Conclusion, let me be but your remembrancer, of what hath beene so solemnely and publikely vowed at *Ordination* and *Consecration*, and such a Profession before many witnesses ought to be of no light esteeme. The q *Exhortation* to preaching before the receiving the Order of Priest-hood, the Obligatory promises upon demand for it, the r *words of Ordination it self*, The *solemn delivery of the Bible with a charge to preach*; this being the sum of the Office, why retaine we the name without executing it? And are not the same with other additions renewed at the Consecration of a Bishop? as the Epistle, so the choise of the Gospell, for that occasion, *viz.*

q Ye are the Lords Messengers, Watchmen, Pastours, Stewards, to teach, to premonish, to feed, to provide for the Lords family. See book of ordination, in the exhort.

r Be thou a faithfull dispenser of the word and Sacraments.

viz. * S. *Peter* charg'd three times by our Saviour, *If he loved him feed his Sheepe, his Lambs*, had its meaning. The ‡ speciall prayer at the *Consecration* tends the same way. The *redelivery* of the Bible as before, and opened with a charge again to be *diligent in teaching, in giving heed to Exhortation, and to doctrine, therby to save himselfe, and those that heare him*; to be a *Shepheard*, and not a *Woolfe*; *to seeke the lost*, &c. And in conclusion, a Prayer that *the Spirit may descend upon him for the preaching of the word*; and being *earnest in reprooving, beseeching, rebuking, &c.* these surely are too serious to be thus sleighted: *be not deceived, God is not mocked.* Now if any persons thus *Ordained* and *Consecrated* have beene *negligent in performing*, let not the scandall be cast upon our Church, who you see is very *carefull in enjoyning*, and the *bonds* it takes for keeping Covenant are the greatest that can be given, the forfeiture of which will not

* *John* 21.15

‡ That hee may have grace to be evermore ready, to spread abroad the Gospell, and as a faithfull servant to, give Gods family their meat in due season. See booke of consecratiō.

† *Gal.*6.7.

not faile to be cald upon *at the iudgment of the great day*. And so much for the first thing, the neglect of which this our Brother so much lamented, viz. *The fore-noons Worke in preaching*.

There is a *second*, which he had expressely *vowed* also and *broken*, and for which equally with the former he acknowledged *Gods Iustice* in this punishment, and that was the neglect of *publike Catechising*, in a plain and familiar exposition of the *Credenda* and *agenda*, conteyned in our Church Catechisme, enjoyned to be the *afternoons* work, and it were well, if every Sunday had its *Morning and Evening Sacrifice*; its *former* and *latter* Raine, [u] *In the Morning sow thy seed; in the Evening withhold not thy hand*: Of which duty give me leave to speake a word also, as being a thing of all others the *most necessary*, in this ignorant *Island*, these are the *Foundation* of Christian Religion, which as it was St. *Pauls* glory to have *laid it* with the

[u] Eccles: 11. 6.

Ca-

Corinthians, so would it be the glory of this age, to compasse the like with this people, untill which be done it must needes be in vaine, to proceed to a building of higher points. And I beleeve, without any disparagement I may say of the *maior* part of any of our *Congregations*, as the *Apostle* of that famous Church of the * Hebrewes, *They have more need of milke, than of strong meat.* In which if it were fit for me to *direct* others of greater experience than my selfe, I would advise of these *foure things*.

x *Heb.* 5. 12. See Ambr. upon this place for the necessity of Catechizing

First, to shun diversities of Catechismes; for every one to bee teaching a severall, as best likes his fancy, is but to *distract* and *confound* the people, if they shall *remoove* from one Parish to another. What are they, but severall *Methods* of the same thing in substance? Let us all pitch upon one, and why not that appointed by Authority?

Secondly, shun intricate and unnecessa-

necessary Controversies, which as at all times in common Congregations are unprofitable: So in this exercise the most unseasonable. That Clause in the Apostles letter from their first generall Councell is very imitable in this, [z] *We thinke it fit to lay upon you no other burthen, than necessary matters,* [a] *vaine bablings, foolish questions, and* [b] *striving about words, and such kinde of needlesse contentions,* St. *Paul* bids *Timothy* and *Titus avoide, as being to no profit,* among which may be reckoned the filling ignorant peoples eares with questions of Church *Discipline,* which doth not concerne them, and neglect the main. Tis a good rule, every thing is so farre commendable as it may be profitable.

z Acts 15.28

a λογομαχεῖα.
b κενοφωνία.
c 2 Tim. 2. 14. Tit. 3. 8.

Thirdly, handle these things briefly, without affecting too much *latitude.* [d] S. *Paul* had taught his hearers in the compasse of *three yeares, the whole counsell of God* both in publike and private, and such

d Acts 20.31

such as shall dwell so long upon one subject, observe not the custome of the ancient Church. How briefe is S. *Augustines Symbolum*, S. *Ieromes Explanatio fidei ad Damasum & Cyrillum*? S. *Cyprians Exposition of the Whole Lords prayer*, is not neare the length of an ordinary Sermon. Tis true it may be said of each Petition and Commandement, as the Philosopher saith of the Soule, 'tis μεγάλη ἐν μικρῷ, a great thing in a little compasse, like a *Starre*, little in your eye, but in it selfe of a large magnitude: Like a *Fountaine*, narrow at the head, but mighty streams may be drawne from it, to that Petition, *Thy Kingdome come*, or *thy will be done* may be referr'd a great part of the body of *Divinity* (as some *de Deo & de regno Dei*, others *de Fide & Obedientiâ* make to consist the *whole*,) but would it not bee very impertinent to draw all thither? And let me adde, that *length* of time, (howsoever some glory in it) doth not

not alwayes argue the *better building*, or *the more coſt*. *Salomons* Temple was built in *ſeven yeares*. *Herods* was *forty ſix yeares in building*, yet we cannot imagine it to have exceeded *Salomons*. Nay in this *ſpirituall building*, it may be *want* of paines that cauſeth a *long* tractate, the better things are *ſtudied and digeſted*, the more able ſhall he be to prune off unneceſſary diſcourſes, and to contract his matter into the *narrower* roome.

Fourthly, handle them often. In the *French* and ſome of the *Germane* Churches, as the *Sunne* runnes his courſe in the *Heavens* *once a yeare*, ſo do they runne through thoſe heavenly *Principles* in the ſame compaſſe: For which our *Canons* have well provided alſo. *An errour* in ſome, who think it ſufficient to go through them *once* in their lives, or a few of them once a yeare in *Lent*. No people have not ſuch *ſtrong memories* for ſpirituall matters, but that we had need with S. *Paul*

e *To put them in remembrance of theſe things often*, nay *always*; For *ſome kinde* of meates it ſufficeth they are had ſometimes of the yeare *in their ſeaſons*, but for *Bread* there muſt be a daily proviſion. 'Tis ſo for the ſoule, for *ſome points* it matters not if they be ſeldome handled, but for the *Principles* of the *Catechiſme they are your neceſſary food*, without which your ſoules cannot be nouriſhed unto everlaſting life, therefore it is fit that ſome of them ſhould be ever ſounding in your eares. And for *this it ſelfe*, let it not be thought too meane, for the *Chiefe of us*. You ſee 'tis the Office of f a *Maſter-builder*; And among the *Fathers* have we not many *introductions* to the Vulgar. *Lactantius his Inſtitutions*, *Cyrill his Catechiſmes*, *Clemens Alexandrinus Pedagogus*, S. *Auguſtines Enchyridion*, and his Booke *de Catechizandis rudibus* and the like, *Saint Paul* was all things to all, g *To the weak he became as weak, that by all means*

e 2 Pet. 1. 12.

f 1 Cor. 3. 10.

g 1 Cor. 9. 22.

means he might save some.

Let me for *Conclusion* of this exhort *all* without exception, unto *diligence* in both these particulars, viz. *Preaching* and *Catechizing*, which by this our *Brother* were so *neglected* and *lamented*. Be not *slothfull* in the *Lords businesse* and in the *Lords Vineyard*, were it no more than the sight of those of the *Romish* Clergie in every corner, who *travell Sea and Land* to *make their Proselites*, it should me thinkes, be enough to wake our resolutions to be more industrious: Ye have heard, respect is your due, but those are only [h] *worthy of double honour* who are κοπιῶντες *labourers in the word and doctrine*, *Maintenance* is your due, but 'tis the [i] *labourer is worthy of his hire*. *High esteem* is your due, ὑπερεκ περισσου, but [k] *for your work* sake. What is the cause of late the Calling hath fallen into such *Contempt?* is it not for not *shewing your selves* [l] *work-men, rightly dividing the Word of truth*. Why are

h 1 *Tim.* 5. 17

i Luke 10. 7

k 1 *Thes.* 5 13

l 2 *Tim.* 2. 15

are many of the people like those *dry places* in regard of any goodnesse, which *the uncleane spirit walkes through*, is it not because you for preaching have passed over like *clouds and wind without raine*? What is the cause so few *subiect* themselves to Christs *Scepter*? Is it not because the *sword* of his Spirit (*the Word*) is not thus drawne out by you? This and the like were the *solo Apostolike Weapons*, whereby the world was at first *subdued*. By these armes the *Fathers* purg'd it of Heresies and Schismes, afterwards, [m] not by *Pillaring*, *Imprisoning*, *Obrayning Imperiall Edicts*, (as 'tis said of S. *Augustine*) *but by preaching*. And let no man neither, [n] *despise the day of small things*. S. *Ambrose* his first Sermon *de grano Sinapis* (as appears by the beginning) was preached to a [o] *thin auditory*. Our Saviour was content with *one Woman at Samaria*. Noahs *eight* persons in the *Arke* were the *better auditory*, though the whole

[l] *Mat.*12 43
[m] Verbi Dei præcones dicuntur nubes, qui non secus, ac per quasdam nubes, spiritualem irrigationem hominibus Deus offert. *Chrys. in Psal.*107.
[n] Non vi, nō armis, non carceribus, sed solo gladio spiritus, quod est verbum Dei, tot victorias, tot triumphos paravit Ecclesiæ Christi. *Possidon.*
[n] *Zach.*4.10.
[o] Libenter nos prædicare, & gratanter opus Dei facere manifestum est. Sed videmus plures è frumentibus pigius ad Ecclesiam convenire;

old world were the *greater*, Pretend neyther the *undecencie* of the Church, our Saviour preached out of a *Fisher-boate*, S. *Paul* upon the *Sands*. Where you find *dead Carkasses* thither should you like the *Eagles resort*. Nay, there is a way whereby all this enjoyned may not seeme *a burthen* to us neyther. There is a *labour of love* (the Apostle speaks of) that will make us *love the labour*. Jacob because he *loved Rachell* thought his seven yeares service nothing. What pains do we see some [p] *take in hunting, fowling*, &c. *accompt but a sport*, because *they love it*. How do some toyle for the love of Money, things momentanie! And shall not *our love to Christ constraine us rather*? The *compassion* to the Soules that are Christs, the *gaine* of an immortall crown with Christ, much more *inflame* us?

And yet there is one thing more behinde, which if we will *fulfill our Ministery*, must not be omitted; which we have also solemn

inviti loquimur, & tamen ea tacere non possumus, *Ambros. serm. 1. de grano Sinapis.*

[p] Oh quam patiendum, si delectat labor, ut fera capiatur, & non ut anima capiatur! Onerosi non sunt labores amantium, nam in eo quod labor amatur, non laboratur. *Aug. de ton. viduit.*

ly promised, and that is, *Private admonitions*. S. *Paul* had somewhat to do q *from house to house*, as well as in the *Pulpit*. Embassadours have not done all in delivering their Embassage *publikely* upon the day of audience, but there is much imployment also in *private Treaties*. The *husbandman* visits his ground often after it is sowne. 'Tis the *ignorance* of some people to be all for the publike, and the *neglect* of some Ministers to make that their stent. No, you will finde it otherwise in S. *Pauls* Epistles to *Timothy* and *Titus*, and 'tis a thing most usefull in this Kingdome, where there are so many that *hate the light in publike*. This was S. *Augustines* practice too, r hee had *usually a Chapter read at his Table, upon which he would be Commenting to his Guests, take all opportunities in private to inculcate what he had delivered before*, and *chiefly endeavouring to instruct those, who might be able to teach others*. And *this part* of our

q Act. 20. 20.

r Docebat ille privatim in domo, & publicè in Ecclesiâ, sacram lectionem adhibebat mensæ, unde de quadam frugiferâ Cõmentabatur & compertis rerũ opportunitatibus, divinæ legis partes eis inculcabat, & ut speculator Domini, admonebat, prædicans opportunè, importunè arguens, &c. Et præcipuè operam dans eos instruere qui essent idonei alios docere. *Possidon.*

function, the Apostle gives a speciall caveat, that it be done with *meekenesse of wisdome*, or else he may offend as much in admonishing, as the party who is to be admonished. [t] *A word fitly spoken*, saith Salomon, *is like Apples of Gold in Pictures of Silver, as an Earing of Gold, so is a wise reprover*, &c. The word in the Originall *is spoken upon its wheeles*, which alwayes hath the best successe, when it runnes upon these *foure* in a right observation of the *Manner, Time, Place* and *Person*.

[f] 2 Tim. 2. 25 Iam. 3. 13.

[t] Pro. 25. 11.

There was another thing you shall find often lamented by this our Brother also, which we must not omit, and that was his *Inconstancy* in what we have already spoken of. He had *run well* formerly, but of late yeares had *slackt* his pace, upon which I was an eare witnesse of his savoury counsell to others, by his *example, to continue constantly in well doing, and not to measure the course according to the pleasure of*

time

times. Let me also commend this to you from him, as the crowne of all the former, viz. *Constancie; u Continue in the things thou hast been assured of,* &c. x These things I will that thou *affirme constantly, take heed to thy selfe, and to the doctrine, and continue in them,* were the admonition of S. *Paul* to his Sonnes *Timothy* and *Titus.* Let us intend these things, and intend them y *wholly.* An over active Spirit that admits as inmates a multitude of other Offices, to have *one* foot in the *Church,* another in the *City,* and as if he were a *Tripos,* a *third* in the *Campe,* usually miscaries in all, *Qui in omnibus aliquid, in toto nihil,* let every one abide in that whereunto he is cal'd. a *If in the Ministery, let us waite on our Ministry, he that teacheth, on teaching, he that exhorteth on Exhortation,* and then may he expect a *blessing.* b *Zacharias* received that joyfull newes of a *Sonne* by the Angell, while he was executing his *Priestly office in the Temple.*

u 2 *Tim.* 3. 14.
x *Titus* 3. 8.
y 1 *Tim.* 4. 16.
z 1 *Tim.* 4. 15.
a *Rom.* 12. 7, 8.
b *Luk.* 1. 11.

The [c] *Shepheards theirs*, while they were attending *their flocks by night*; the [d] *Disciples* were called by our Saviour to be Apostles, while they were in their *callings*. What work you are set unto, *Blessed is that Servant, whom his Lord when he comes shall find so doing.*

Some have been *inconstant* in the *doctrine* delivered: 'twas *Reuben's* blot (who lost his dignity) to [e] be *unstable as water*, to be like a *Wave of the Sea*, (to which S. *James* compares some) turning according to the winde and tyde, is not becomming Gods Messengers, who rather are compared to [f] *rivers*, which hold their course, let the wind blow which way it will, [g] *to be double minded*, or as the Psalmist [h] *double hearted* is bad, but to be διλοσος *double tongu'd* is worse, much condemned in Deacons, (1 *Tim.* 3. 8.) and in this *sense*, it must needs be the more, when 'tis in matter of *doctrine*, to deliver it sometimes *one way*, sometimes *another*. No, as S. *Jude* v. 3. that

c *Cap.* 2. 8.

d *Mat.* 4. 18.

e *Gen.* 49. 4.

f *Isa.* 48. 18.

g *Iam.* 1. 8. δίψυχος

h *Psal.* 12. 2. *Heb.* a heart and a heart.

that doctrine yee have *once* delivered to the Saints *contend for*; *If I build the things which I destroyed* (saith S. *Paul*) *I make my selfe a transgressor.* [k] *Our Word was not yea, and nay, that with me there should be, yea, yea, and nay, nay,* &c. As the Lord who sends us *changeth not*, so his Messengers must not be *changlings* neither. The *Septuagint* translation howsoever highly to be esteemed, yet by this appeares that they were not *Inspired*, but led by a *private* spirit, in that they *changed* some things of purpose to please *Ptolemy and his Queene*, like the *Oracle* when King *Philip* came to enquire of it, the *Priests* made it answer according to his *humour*; But it must not be so with us. The *Rabbins* fabulize the *Manna* had a severall taste according to every mans *palat*. I know people would faine have it so, in the delivery of this *heavenly Manna* of the Word. But if we shall so studie *to please men, we shall not be the servants of Christ.*

i *Gal.* 2. 18.

k 2 *Cor.* 1. 7, 18, 19. Upon which S. *Ambrose* id est non aliud agit quã sciit agendũ, sic prædicatores, non aliud faciant quam sciant, ut solent adulatores, ne homines offendant.

Others are *inconſtant for the time*; have borne fruit, but now are barren; and yet ſuch as are *of Gods planting in his houſe* l *bring forth fruit in their old age.* m *Old men* muſt praiſe God as well as *Children*, and ſo accordingly was the *Spirit powr'd out.* *The two* n *faithfull witneſſes*, their lives and preaching ended together. Thus was it with S. *Auguſtine.* p *He preached till his laſt ſickneſſe, being then 76. yeares old.* Indeed there is no doubt a *decrepit* old age and decay of naturall faculties, muſt have a *diſpenſation.* God in that caſe hath *mercy, and not ſacrifice*, like the q *Levites* in the Law diſcharged from the heavieſt burthen of their Office at *fiftie yeares.* But let us not pretend more weakneſſe then is. Our bodies (make the moſt of them we can) muſt at length fall to duſt. Now can they be ſpent in a more honourable ſervice then the *Miniſtry? the next degree (I hold) to Martyrdome?* The uſuall plea is *indiſpoſition* of body,

l *Pſ.* 92. 14, 15.
m *Pſ.* 148. 12.
n *Joel* 2. 28. *Acts* 2. 17.
o *Re.* 11. 7.
p Verbum Dei uſque ad ſuam ipſam extremam ægritudinem, alacriter, & fortiter, ſanâ mente, ſanoq; conſilio in Eccleſiâ prædicavit; & vixit annis ſeptuaginta ſex, *Poſſidon.*
q *Num.* 8. 26

body, [1] *Timothy* was such a one indeed, had many *infirmities*; S. *Paul* lov'd him dearely. Yet (though he allowed him a *little wine*) does not prescribe him *little Preaching*. His charge is still the same (2 *Epist.* 4. 1.) and me thinkes strange counsell for a weak man. The *Oringe tree*, they write, is bearing fruit all the yeare long, as some are ripe, so others are still budding. A good *Emble* of a Preacher, as he should be weekly sending forth his labours, so providing a new againe; in this sence, like the [f] *Housholder, bringing out of his treasure things new and old.*

[1] 1 Tim. 4. 13

[f] Mat. 13. 52.

Oh! this *constancie* in Preaching, and in some *constant Method* (though it be the meaner) doth *more good*, then now and then only an *elaborate* Sermon; like a constant diet (though it be course fare) nourisheth more, then now and then a *feast*, when they must *fast* a long time betweene. *Object* not as a discouragement that thou seest *no good* come of it. Consider

Others are *inconstant for the time*; have borne fruit, but now are barren; and yet such as are *of Gods planting in his house*[l] *bring forth fruit in their old age.*[m] *Old men* must praise God as well as *Children*, and so accordingly was the *Spirit powr'd out.*[n] *The two*[o] *faithfull Witnesses*, their lives and preaching ended together. Thus was it with S. *Augustine.*[p] *He preached till his last sickness, being then 76. yeares old.* Indeed there is no doubt a *decrepit* old age and decay of naturall faculties, must have a *dispensation.* God in that case hath *mercy, and not sacrifice*, like the[q] *Levites* in the Law discharged from the heaviest burthen of their Office at *fiftie yeares.* But let us not pretend more weakness then is. Our bodies (make the most of them we can) must at length fall to dust. Now can they be spent in a more honourable service then the *Ministry? the next degree (I hold) to Martyrdome?* The usuall plea is *indisposition* of body,

l *Ps.*92.14, 15.
m *Ps.*148. 12.
n *Joel* 2.28. *Acts* 2.17.
o *Re.*11.7.
p Verbum Dei usque ad suam ipsam extremam ægritudinem, alacriter, & fortiter, sanâ mente, sanoq; consilio in Ecclesiâ prædicavit; & vixit annis septuaginta sex, *Possidon.*
q *Num:*8.26

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t See *Chrys. in Hom.* 31, 40.

t the *Physition* gives not alwayes his patient over, because he mends not at first. The *Souldier* doth not raise the Seige, because the City is not taken the first day. 'Tis possible, it may be with some of us for many yeares, as it was with S. *Peter for one night*, he had been casting in, but u *taken nothing*; yet with him, at our Saviours command we must *cast in againe*. Nay; the x Kingdome of God (saith Christ) is like one sowing, *and the seed springs and grows up, but he knows not how*. Thou seest no fruit; no more did *Elias* (though quick sighted) the *seven thousand in Israell*: much is lost; 'twas our Saviours own case, few converted by him, yet *never man spake like him*. Abundance of diseased people compassed y *the poole of Bethesda*, but there was but *one* healed at once, and that at a *certaine season* too, when an *Angel* descended. Tis so in these *Waters* of the *Sanctuary*, 'tis well if in a great Congregation one may be converted by

u *Iob.* 21. 3, 6.

x *Mar.* 4. 27.

y *Iob.* 5. 4.

by the Sermon. S.*Paul* knew he should never gaine all, and therefore was content, if he could *win* but *some*. Hast thou sowne, 'tis not lost neither, if another reape the fruit after thee, as our Saviour to the Disciples, [z] *others have laboured, and you have entred into their labours*: be thou ever with [a] S.*Paul* and *Apollo*, *planting* or *watring*, and commit the *increase* to God that must give it. [b] Pray for the descent of this *dew* of Heaven whereby it may spring, but if it be with-held, for thy selfe, remember the speech of the Prophet, *Isa.* 49. 4. *I have laboured in vaine, I have spent my strength for nought, yet my judgement is with the Lord, and my reward with my God*; thy reward shall be *secundum laborem, non secundum proventum*. If mocks and reproaches befall you, be not troubled, *Vipers will leape upon* Pauls *hands*. Shake them off as he did, no hurt shall come unto you. [c] *Be faithfull unto death, and ye shall receive the Crowne*

z *Ioh.* 4. 38.

a 1 *Cor.* 3. 6.

b Sit prædicator prius orator, quam doctor, magis prodesse populum pietate orationum, quâ facultate oratoris. *Aug. de doctrin. Christ. lib.* 4. Aperi os tuum, sed prius ut aperiatur implora, *Hier.*

c *Rev.* 2. 10

Crowne of life.

And thus having supplied that which this our Brother had desired to have done himself (though much larger then I had at first intended) concerning the *Commission of preaching in the generall*, I am now further invited by the Text to a consideration of the *severall parts* of it also, which are these two, an *Information, to open their eyes*; *An Exhortation, to turn them from darknesse, &c.*

First observe, It is our duty to open the eyes of men, (*i. e.*) *their understandings for matter of knowledge*, as Mal. 2. 7. *The Priests lips should preserve knowledge.* The *Popish* Priests do what they can to *close* the peoples eyes, 'tis our profession to *cleare* them. How often to this purpose have ye the prayer of the Apostle, *That the* [d] *eyes of their understandings may be enlightned, that they may* [e] *increase in knowledge, and in all judgment.*

[d] *Ephes.* 1. 18

[e] *Phil.* 1. 9.

From hence then must follow these two requisites in a Preacher.

1. *A-*

1. *Ability in themselves to open.*
2. *Perspicuity in a plaine open expression to the people.*

First, *Ability* for matter of *learning*; how can they *open* the eyes of *others*, when they are *blinde themselves*? Shall we in this sense expect *night unto night to shew knowledge*. They are called Lights. Now as [f] S. *Jerom, if the light which be in the Minister the head be darkenesse, how great must the darknesse be in the body of the people*? They are Leaders, should not they then know the way themselves? It was an ill case with the Israelites, [g] when their *Watchmen were all blinde and dumbe, Shepheards that did not understand*, &c. and surely those who *lay hands* on such [h] *are partakers of other mens sinnes*, and ought to *beare their judgement*. St. *Chrysostome* [i] thought it just, *they should be both punished alike, notwithstanding* any excuse or mistake in them. The Prophet speaking of such saith, [k] Woe to the Idoll

f Si Pastor qui lumen sit fidei, cæteris sit occecatior, quantæ in populo essent tenebræ peccatorum, *Hier: in 6: Mat:*

g *Isa* 56.10, 11

h 1 *Tim*: 5.22

i Qui ordinat indignos iis. de subiacet pœnis, quibus illi qui indigni sunt ordinati, si dicunt, se eos ignoraasse, ideo gravius crimen efficitur, quoniã promoverũt, quem ignorabant, ista excusatio, fiat accusatio *Chrysost: in* 1 *Tim*: 5.

k *Zach*: 11.17

Idoll *Shepheard*, and the Psalmists description agrees to them, *Who* [m] *have eyes and see not, neither speake they through their throate, and they that make them are like unto them.* Some reade it, *Va Pastori nihili, and an Idoll is nothing in the world.* (1 Cor. 8.) The *Complaint* of a Father in his time may be taken up for some *Dioceses* now. *Curritur in Ecclesia curas passim ab omni ætate & ordine doctis pariter & indoctis, tanquam sine cura iam quisq; victurus sit, quum ad curas pervenerit.* The calling of the Ministry is Mysterious; Now if for [n] *Arts* and ordinary trades, men do not take the profession on them till they have bin some years practised in them. How much more cause have we to be many years at the schooles of the Prophets, to gain [o] *the tongue of the learned*, before we assume this [p] *Ministration of the Spirit.* That of our Saviour is observable, that though he was able enough at *twelve yeares*, yet he

m *Psal.* 115. 5,7,8.

n Pastorale magisterium, est Ars artium & regimen animarum. *Hier.*

o *Isa.* 50. 4.

p 1 *Cor.* 3.8.

he preached not till he was q *thirty*, r *by that perfect age* (saith *Gregory*) *implying the perfection of parts requisite to that function*, being as S. Chrysostome, *Onus angelicis humeris formidandum*. What presumption is it thē (saith the same Father) ſ for men to be ambitious of being *Shepheards*, when they are scarce sheep? to be Captaines, when they are hardly Christs souldiers, to guide the Sterne before they know how to handle the Ore? The Apostles were first *Disciples* before *Doctors*, *Learners* before *Leaders*. And as our Saviour bade them *tarry at Hierusalem, till they should be endowed with power from on high*: So 'tis good counsell for many to returne to the University, till they are better furnisht; and like the wise Virgins, to be sparing in the storing of others with oyle, least they have not enough for themselves, 'tis good in this as in other matters, *To be swift to hear, but slow to speake*, till they be fit for

q *Luke* 3. 23 *Cap*: 2. 42.

r Redemptor noster, cum sit cœli Conditor, Angelorum doctor ante tricēnale tempus in terrâ noluit doctor fieri hominū perfectę vitę gratiam, non nisi in perfecta ætate prædicavit, *Gregor*: *super Ezek*: *hom*: 2.

ſ Cur te facis pastorem, cū sis ovis, cur caput esse contendis cū pes existis, cur exercitū ducere quæris, cum inter milites adhuc censearis, *Ibid*.

for it. *Ahimaaz* that was so eager to be sent, and *out-ran Cushi*, when he came spake little to the purpose. And so it is with some hasty spirits for the Ministry, they that come in after them, like *Cushi* doe their Message more fully. t *The Bees in tempestious weather* (tis S. *Ambrose* his similitude) *use to ballance themselves with little stones, least in their flight they should be overborne by it*, It is good counsell for us in this Kingdome, where we shall meet with so many storming Adversaries to gain-say us, we had need to be well poysed with sound and solid knowledge, least we be carryed away with *every winde of Doctrine*. For want of this it comes to passe that some feed their people indeed, but it is with an *empty spoone*, little or no matter, *Vox & præterea nihil*, like the *foolish Virgins lamps*, but *little Oyle*. Instead of *polishing the corner stones of the Temple*, their doctrine is but daubing with *untempered morter*. A formall out-side of preaching,

t Apes illa sapiens cum aeris motus suspectos habet, lapillis sæpè sublatis per inania se librat nubila nè leve alarũ remigium præcipitent flabra ventosum, *Ambr: de Virg: lib:* 3

ching, but if it were weiged in the ballance of the Sanctuary, would be found very light, little ſubſtance in it.

2. *Perſpicuity and plainneſſe* in their Sermons; what hope is there of opening mens underſtandings, when the matter delivered is cloſed up from them. Twas S. *Pauls* aime [v] to ſpeake *Words eaſie to be underſtood*, and ſo it ſhould be ours alſo. There is little difference in ſpeaking *in an unknowne tongue*, and ſpeaking of things *in an unknowne ſtile*. Theſe ſtrong lines and forced eloquence in ſo high a language, doth little ſuite with *Gods Oracles*, leſſe fit that word that muſt ſave the ſoule. (*A fault which this our Brother much condemned himſelfe for.*) The Idolatrous Calfe was of Gold, but the Serpent that gave life, was made of plaine braſſe. The Altar was to be but of Earth, or unpoliſht ſtone. Types indeede they were of the meane hue of Chriſt himſelfe. But they may reſem-

[v] 1 Cor. 14.

reſemble the plainneſſe of his word too, which was uſually illuſtrated by *earthly ſimilitudes*, rather ſolid in the matter, then guilded in the ſtile. Our Saviour preached not as he himſelfe was able, but as the people were able to heare. * Saint *Paul* profeſſes he came not in the inticing *words of mans wiſdome or excellency of ſpeech.* † We are not as many (ſaith hee) *who corrupt* the word of God, καπηλεύοντες, a Metaphor from Huckſters. That in the Law ‡ *Thou ſhalt not ſow thy vineyards with divers kinds of ſeeds*, is of force ſtill in this particular: We muſt not blend the pure ſeed of the word, with the Chaffe and Darnell of our owne conceits. 'Tis a good rule, that ſeeing we are Chriſts Meſſengers, we ſhould ſo preach as in our conſciences wee are perſwaded hee would have us, or as we thinke the Apoſtles would, if they were preſent themſelves, whom wee doe ſucceed; This were to doe it in ſincerity, when with S. *Paul*, *As*

* 1 Cor. 2. 1. Upon which S. Ambroſe ſpeaks much againſt that: Vbi non ratio, nō virtus, ſed verborū quæritur cōpoſitio.
† 2 Cor. 2. 17
‡ Deut. 22. 9.

of God in the sight of God, so speak we in Christ. I wonder with what face, some can pray before him who is the searcher of the hearts, for the conversiõ of their hearers by their Sermon, when *res ipsa loquitur*, there can be no such meaning in them, but rather their owne [a] *applause*. Painted glasse is the more costly, but plainer is the more perspicuous, and so the more usefull: Men may spend much time to paint and set out their Sermons, but the plainer the more profitable. The *Childe* thrives more with the meer *milke of the brest*, than all other *sweet meats* whatsoever. And tis sure the [b] *sincere milke of the word* (as S. *Peter* cals it) drawne out of the two *Brests* of the Church, the *Old* and *New Testament*, nourisheth more to everlasting life, then all other *Placentia*, men-pleasing Oratory whatsoever. [c] The word in the Parable is compared to a *Net*, the world to the *Sea*, Men to *Fishes*. If we will have the Fish catched, the Net must be *spread* and

a Qui parvis loquitur sublimia, curat magis se ostẽdere, quã auditoribus prodesse. *Gregin Moral.*

b 1 Pet. 2.2. ἀδολον γαλα.

c Mat: 13. 47

and unfolded, and ſo muſt the word be explained if we will be Fiſhers of men. And from this, let none on the other ſide collect, as if a rudeneſſe of ſpeech were juſtified, the apparrelling this heavenly wiſdome in ſome tattered ſtile. No *Eccleſ.* 12.9. Becauſe the Preacher was wiſe, *He gave good heed, and ſought out words, and ſet them in order*, he ſought out *fit words, &c. Apta non alta*, and certainely tis the upſhot of all learning to diſtinguiſh aptly and clearly of that which is confuſed, and to illuſtrate plainely that which is obſcure. Some have a faculty to *ſpeake obſcurely of a plain ſubiect*, as if according to that threatning in the Prophet, [d] *They would cauſe the Sun to goe downe at noone.* To doe Gods worke negligently, ye know is curſed; Wee muſt doe herein, as *David*, (1 Chron. 29. 2.) who prepared *with all his might* for the houſe of God, the Oyle in the Lamps of the Tabernacle muſt *be beaten* (Exod. 27.29.) to ſignifie

[d] *Amos* 8. 9

signifie we must beat our braines in the preparing for the light of the word, not in this sense, to offer *ex tempore* unto God that which cost us nothing: No, it ought to be with some labour and paines. Yet as S. *Augustine* saith well, there is *quædam diligens negligentia*, commendable in a Preacher, neither to have his Phrase too curious, nor too carelesse, *quæ sic ornatum detrahit, ut sordes non contrahit.* While the Temple was *in framing* in mount *Libanus*, there was doubtlesse the use of all *tooles*, but when it was set up, tis said [e] there was not then *either Hammer or Axe or any toole of Iron heard in it.* It may be applyed to this *spiritualt* building, while the *Sermon is in framing* in the study, make use of all Authours, but in the very delivery of it in the Temple to the people, what needes there the noyse of so many names of Fathers and other Writers, which often drownes the matter it selfe, and the producing of *Hea-*

[e] 1 Kings 6.7

then

then Poets. Me thinkes tis like the bringing of the uncircumciſed into Gods houſe, of all the moſt unfitting. *If thou ſhalt lift up ſuch tooles upon it,* (as tis ſaid of the * *Altar*) *thou haſt polluted it.* In a word, ſo preach, that the hearer may be *convicted,* his heart *diſcovered,* his tongue *confeſſe* not that learning, wit, or eloquence, but [f] *That God is in you indeed,* that your tongues are *touch'd with a Coale from Gods Altar. Preaching* conſiſts not in flaſhes and Rhetoricall deſcants, and ſuch like [g] *pleaſing vanities,* but in the *power and demonſtration of the ſpirit,* in enlightning the mind, in wounding the Conſcience, and healing it againe. [h] *The teares of the people are a Preachers praiſe,* ſaith St. *Hierome.* The words of the wiſe ſaith *Salomon* are as goades and nailes. *Dicuntur pungere, non palpare,* ſaith the ſame Father, not to ſtroake but to pierce, not to flatter, but to fright men out of their evill courſes, and ſo much for

* Exo: 20,25

f 1 Cor: 14.25

g S. *Auguſt:* Of *Homer:* dulciſſimè vanus *Confeſ.*

h Lachrymæ auditorũ laudes tuę ſunt, docẽte te in Eccleſiã gemitus ſuſcitetur, ille eſt Doctor Eccleſiaſticus, qui lachrymas non riſum movet, *Hieron: ad nepot.*

for the firſt part of the Commiſſion, *To open their eyes.*

2. The ſecond part of the Commiſſion, to *turn them from darkneſſe to light, from the power of Satan unto God,* no great difference betweene them: For as *ſinne* is often ſet out by *darkeneſſe,* ſo is *Satan* called the *power* and the *Prince* of *darkneſſe.* As *Grace* is often reſembled by *light,* ſo is *God* alſo called *light* it ſelfe, *the Father of light,* &c. Howſoever if this be a Preachers Office *to turne others,* this concluſion muſt neceſſarily follow alſo, viz. *hee muſt be firſt turned himſelfe:* They muſt not then be ſuch as *live in the Works of darkneſſe, and under the power of Satan themſelves.* [i] What effect can that *Embaſſadour* expect, when his actions ſhall contradict his treaties? Can he hope to *draw others* to take the Oath of Allegiance when he refuſeth it *himſelfe?* when our *lives* do not ſecond our *doctrine,* we ſhall but *pull downe* with one hand what we

[i] Quomodo poteſt præſes Eccleſiæ offerre alium de medio ejus, qui in delictum ſimile corruit. Aut qua libertate peccantem corripere poterit, cum audierit illum ſibi reſpondere, eadem ſe admiſiſſe, quæ corripit. Hier. in Epiſt. ad Tit. [illegible]

we *build up* with the other. He that would have a Sermon effectuall (saith a Father) [k] *Must first reade it in himselfe, He can only speake as he ought, who lives as he should. What sweetnesse can there be in that speech to the hearers, when 'tis contradicted within the Conscience of the Speaker. They can care but little for his Counsel who is himselfe carelesse of his life. How shall he blesse the people, when he is in a cursed estate himselfe? How shall he give the body of Christ to others, who is not a member himselfe?* As neither the blinde nor lame Sacrifice were accepted with God (*Hab.* 1.) So are they as unprofitable with man, the blinde in knowledge, the halt in conversation. *Prædicat vivâ voce, qui vitâ & voce.* S. *Paul* bids *Timothy* be [l] an example to the Beleevers in his Conversation. *Titus* in all things to shew himselfe a *Patterne* of good works, gravity, *&c.* S. *Peter* exhorts the *Elders* to be *examples* to the flock

k Qui verba Deiloquitur, ex vitâ suâ colligat, quid & qualiter dicat, ille loqui veraciter novit, qui prius benefacere didicit, *Greg: sup: Evãg.* Sermo non habet dulcedinem, cum vita reprobæ remordet conscientiã, *Id:* Qui maledictus est, quomodo potest benedicere cũ in Christi corpore non sunt, quomodo populo possunt Christi corpus tradere? *Idẽ:* Cuius vita despicitur, eius doctrina contemnatur *Hier.*

l 1 *Tim:* 4. 12. *Tit:* 2. 7. 1 *Pet:* 5. 3. Tanta debet esse conversatio Pontificis, ut omnis metus &c.

flocke, 'tis the same word in all three, ὑπὸ, a Metaphor from a *Seale* or *stampe*, to which the people are like the *Waxe* or *Paper*, who accordingly receive their *Print*. St. *Ambrose* well cals the Ministers life, the [m] peoples looking-glasse according to which they usually dresse themselves, as taking whatsoever hee doth to be *Gospell*; now if the glasse be *false*, [n] the *eye be evill*, how can the *whole body* but be disordered and *full of darkenesse*? Nay, hee ought to flye the very *suspition* * *of his fame*, that he be not so much as *accused* or *ill reported*.

gressus & universa eius opera sint exemplaria, & quicquid agat, quicquid loquitur, doctrina sit populorũ, *Hieron.*

m Episcopus ut cũctos inspiciat, sic cunctorũ oculi in illum respiciunt. Nulli iamiã illicitum esse videatur, quod ab Episcopo quasi licitum perpetratur. Ergo quia ita est, cur te velut tetrum speculum universorum oculis demonstras, ut non possent obscuritate tua se comptius exornare, *Ambr. de dignit sacerdot.* n Si oculus nequam est, totum corpus tuum tenebrosum est, id est, si Episcopus qui videbatur Corpori subdito lucem præbere obnubilatur nequitiæ cæcitate, quid facient cætera membra, quibus lux adempta est oculorum, *Ambr. ibid.* * *Tit. 1. 6. 1 Tim 3. 7. Phil. 4. 8.* Augustinus parum esse iudicaret Episcopi pudicitiam esse integram, nisi & famam haberet illibatam, nec satis, si suam unius famam à sinistris rumoribus præstitisset, nisi clericos etiam haberet in ægri nominis, *Erasm: de vitâ August.*

His life should be like the *land of Goshen* o light, though all the rest

o Lux gregis, flamma pastoris, *Hieron*

reſt of Ægypt be darke. Like *Gideons* fleece wet with the dew of Heaven, though all the *ground* about be *dry*. *Gregory* well compares the Preacher to the *cocke*, as in his Meſſage, which is to cry p with Saint *Paul*, *Nox præceſſit, &c. The night is paſt, the day is at hand*: So in his preparation, *Qui prius alis inſonat, quam cantus emittat*; Firſt, wakes *himſelfe* before hee wakes *others*, q So (ſaith he) *ſhould a Preacher*, firſt *ſhake off the duſt of his owne feete*, and then take care to cleane *others*; *Firſt moove himſelfe in good Workes*, and then *draw* and *drive* on others; *Firſt repent himſelfe*, and then *denounce a iudgement on them that doe not*: And for this *exemplary innocent life*, both in *your ſelves* and *families*, hath it not beene ſeriouſly charged and ſolemnely vowed, both at your *Ordination* and *Conſecration*, many prayers then made for you in it,

p *Rom.* 13. 12

q Sic prædicatores antequam alios moveant, ſe prius in ſanctis actionibus exercẽt, ſe prius excutiant, & tunc alios ſollicitos reddunt, prius ſua puniri ſectibus curant, & tũc quæ aliorum ſint puniẽda denunciant, *Greg.*

it, if so be it be *yet in vaine*. And certainely it is a thing most necessary in this Kingdome, where there are so many that will not heare our words, there our workes must be the Preacher, where they shut their eyes against the *light* of the word, there the light of our lives must shine before them. And examples are the stronger Cords of the two. What wee say proverbially of the Plough, *That it thrives best when the Husbandman* saith not, *Ite*, but *Venite*: Soe 'tis with the seede of the word, when the Sower can say with Saint *Paul*, 1 *Be followers of me*, as you see mee doe, doe likewise. The life and doctrine are like that signe of *Castor* and *Pollux*, when they are seene together, are a presage of a prosperous voyage, when asunder, they portend a dangerous storme. [f] *If thou liuest well* (saith Saint *Hierome*)

1 1 *Cor.* 11. 1.

[f] Si benè docueris & benè vixeris, omnium index es: si benè docueris & malè vixeris, tui solus. Priore instituis populum quomodo debet vivere, posteriore Deum, quomodo debet te cõdemnare, *Hier.*

thou art as the Spirituall man, judge of all; If thou teachest well and livest ill, a Judge only of thy selfe, and iudged of all. By thy teaching thou tels the people how to live, by thy life thou shewest God how to condemne thy selfe. There are some like *Nebuchadnezzars Image*, the *Head* was of *Gold*, but the *Feete of Clay*. They have golden wits, but their conversation is earthly and sensuall. Whether that be true or no that is proverbially said of *Tusser*, that he wrote excellently well of Husbandry, but himselfe was the worst Husband that ever water wet; 'Tis true of many in this sense, who can preach very well to save others, but [t] *cast away* themselves. In a word, let us so teach and so doe, that wee may [u] *both save our selves, and them that heare us.* And *Thomas Aquinas* makes it a greater difficulty for a *Prelate* to bee saved than

t 1 Cor. 9. 7. ἀδόκιμος id est, disapproved, as c. 10. 19, &c. opponitur probo, sicut pecuniam, probam vocamus minimè adulterinam, Beza. 1 Tim. 4. 6

than another man, for this reason, [x] *Because hee hath other mens sinnes lying upon him, besides his owne*; and for the same cause [y] Saint *Chrysostome* saith the like of Ministers also, and that seriously, *That he thought few of them would be saved, both because more is exacted from them than from others, and their sinnes greater than the sinnes of others.* The hazard of which [z] Saint *Augustine* saith was the cause *hee so wept at his Consecration.* The like saith [a] Saint *Ambrose, No Office more excellent,* and if they fall none more dangerous. [b] *A great honour,* saith Saint *Hierom,*

x Quia debet rationē reddere de propriis & alienis, *Tho. Aquin.*

y Non temerè dico, sed ut affectus sum, & sentio, non arbitror inter sacerdotes multos esse qui salvifiāt, sed multos esse qui pereant, glorificemur aliquando apud homines & tamen reprobemur apud Deum, quia cuicunque multum datur, multum quæratur ab eo, & non solum reddituri sint rationem suorum delictorum, sed & aliorum, *Chrysostom. 3. homil. in Act. Apost. & de sacerdot. lib. 6.* z *Epist.* 148. *ad Valer. & Possidon. in vitâ Augustī.* a Vt nihil Episcopo excellentius, sic nihil miserabilius, si de sanctâ vitâ periclitetur, si sacerdos in crimine peccatur. *de dignit. sacerd.* b Grandis dignitas sacerdotum, sed & grandis ruina, si peccant, non est tanti gaudii ex-stitisse tenuisse, quam mœroris de sublimioribus corruisse, *Hierom.*

but if they sinne, a great fall, the one is not such a ioy, as the

other a ſadneſſe. The nearer wee approach to GOD in our ſervice, the greater is the offence, if wee ſhall runne into rebellion. See the Apoſtles Argument, *Rom.* 2. 21, 22, 23, 24. *Thou that teacheſt another, teacheſt thou not thy ſelfe? Thou that Preacheſt*, &c. In the *Law* 'tis obſerved the meaſures and weights of the Sanctuary were *double* to the *Common*, and ſo are the *ſinnes* of the *Officers* of GODS *Sanctuary* that draw nigh to him, *double* and *treble* to the ſame ſinnes in the Common-people. If the [c] Prieſt *annoynted* did ſinne, his *Offering* for *expiation*, was to be as much as for the ſinne of the *Whole Congregation*; So the ſinnes of ſuch as are *conſecrated* and ſet apart for GODS ſervice require a *deeper* meaſure of repentance; a *greater* portion of ſorrow, than might ſuffice for many others, by how much they are the more

[c] *Lev.* 4. 3. He exceeded thoſe of the common ſort, verſ. 28. the rulers, 23 equall with the whole Congregation, verſ. 13

more ſcandalous. And hath not this of late beene the cauſe of the *contempt* of our calling? that the *Vulgar* (though erroneouſly) have argued from the *perſons* to the *Offices*, according to that of *Malac.* 7. 8. *Becauſe yee have departed out of the way, and corrupted the Covenant of Levi, therefore have I made you baſe and contemptible before all the people, according as yee have not kept my wayes.* A good ſtrict life, needs no other helpe to gaine reſpect. Vice uſually ſtands in awe of vertue. See but that inſtance in d Herod *who feared* John, *and obſerved him, becauſe he was a juſt man and a holy*, &c. Tis the preſcription of Saint *Paul* to e *Timothy* and *Titus* for it: I ſpeake the more of it in regard the contrary hath been pretended, as the Originall of all theſe ſtirres. *A preſent lamentable example* wee have in this perſon, the fruit of whoſe

d *Mark* 6. 20

e 1 *Tim.* 4. 12 *Tit.* 2. 15.

life hath beene this ignominious death, both ſcandalous, both lamented. Yet in this differing, his life a continuall ſpirituall death, his death a beginning, and a great progreſſe of a ſpirituall life. Let him die in your thoughts for his life, But let him live in your memories by his *penitent death*, forget the former, and imitate the latter. And thus we have conſidered the ſecond part of the Text, applicatory to this our *Brother*, as it was to have beene his employment towards others.

A word of it only as it was *effectually found in himſelfe*; and ſo wee ſhall have done with it:

Yee have heere a threefold Metaphoricall deſcription of the *ſinfull ſtate of nature before Converſion*, and the ſtate of Grace after it.

The

The former by a { 1. *Blindnesse.* 2. *Darknesse.* 3. *Slavery.*

The latter by a { 1. *Sight.* 2. *Light.* 3. *Liberty.*

The *Division* of the former is somewhat like Saint *Johns Tricotomize*, &c. referring f *all in the world* to the *Eye*, the *Flesh*, and *Life*, according to the usuall distinction of sinnes, into those of the *Heart*, *Fact*, and *Custome*. The first *ex Ignorantiâ*, the second *ex Infirmitate*, the third *ex Studio*. As this sinfull condition by nature is a *dead estate*, you may g perceive three degrees of it, according to a distinction of Saint *Augustines*. The first (*Blindnesse*) is like the man dead in his Bed. The second (*Darknesse*) put into his *Coffin*. The third (*Under the power of Satan*) layd in his *Grave*. *Three* such our *Saviour-*

f 1 *John* 2. 16

g Tribus gradibus ad peccatum pervenitur, in corde, in facto, in consuetudine, tanquam tres mortes, una quasi in domo, altera quasi prolata extra portum, tertia quasi in sepulchro iam putrescens. Quæ tria genera mortuorum Dominus suscitasse, quisquis Evangelium legit, agnoscit. *August: sermon: in Mont.*

vionr rayſed to life. [h] *Jairus* his daughter in her bed *within doors*. [i] The *Widdow of Naims Sonne* in his *Coffin* carrying out. [k] And *Lazarus* putrifying in his *Grave*, all were miracles, but the *laſt* the *greateſt*. Such ſeverall *Degrees* of ſinners is Saint *Paul* here ſent to rayſe from the death of ſinne, to the life of Grace, to the laſt *degree* of which (to magnifie GODS mercy the more) was this our *Brother* fallen, and rayſed againe by repentance.

h *Mar.* 5.41.
i *Lu.* 7.14.
k *John* 11.44.

1. *The firſt Degree* of our wretched eſtate before Converſion is ſet out by a *Blindneſſe* (*to open their eyes*, therfore blind before) which indeed is like his, *John* 9. 1. *from our very birth*. And yet in many things, this of the Soule is *worſe* than that of the Body. He that is blind in body is *glad* of a guide, theſe often *ſcorne* inſtruction, the *former* thinkes them *happy* that ſee and deſires it, *Theſe deſpiſe* ſuch, and

and will not ſee though they might. The one *beleeves* he is blind and *laments* it. The other thinkes *hee ſees well enough*, like the *Phariſees*, (*John* 9. 41.) The *Corporally* blind ſometimes *excell* in parts of the minde, as *Memory*, &c. But a man *ſpiritually* blind, hath *no good* thing in him at all.

2. *The ſecond* by a *darkeneſſe*, as the world the *firſt day* of the Creation was *empty* and voyde wrapt up in a *confuſed darkneſſe*, ſuch is our eſtate, as we are borne at *firſt*, voyd of all good (*Rom.* 7. 18.) *Darkeneſſe* in the *Underſtanding*, *Confuſion* in the *Affections*, and *Conſcience*. And there is ſome ſimilitude between them. *Firſt* a man in *Darkeneſſe* is ſubject to *errour*, ſo are ſuch to go *aſtray*, reſembled in the *laſt* * *Groate* and *Sheepe*. *Secondly*, ſubject to * *ſtumbling*, ſo are theſe to dangerous *fals* and *ſcandals* in their lives, till they ſlip at laſt into that *Pit of darkneſſe*.

* *Lu.* 15.

* *John* 11. 10

neſſe. *Thirdly*, *inſenſible* of any *evill* before them. So are theſe of *Hell* and damnation, let them be never ſo often warned. *Fourthly*, ſubject to *miſtakes*, to thinke they are right when they are wrong. So are ſuch often ſtrongly conceited, they are in the way to Heaven, and yet Poſting the contrary. *Laſtly*, ſubject to *feares and frights*, ſuch is the Caſe of thoſe, who live in the works of darkeneſſe, they have many *horrours* and *ſcarres* within their Conſciences, eſpecially if they fall into any *danger* of death, by ſickneſſe, or any other accident, *The ſame which this our Brother often acknowledged to have beene his condition before his Converſion.*

3. *Thirdly*, by a *ſlavery*; and the worſt of any (*omni malo & exitio peior*) under the *power* or thraldome of *Satan* (2 Tim. 2. 26.) An *Emblem* of it ye have in *Sampſon*, who had his *eyes* firſt pul'd out by the *Philiſtines*, and

and then *bound* in *fetters*, and made to grinde in the Priſon, tis ſo expreſſed, Eſay 42.7. *To open the blinde eyes, to bring out the priſoners from the priſon-houſe.* Signified ſomewhat by the *Iſraelites* miſerable eſtate in the Ægyptian bondage. They were in a *ſtrange Countrey*, and ſo the more helpeleſſe, hopeleſſe. Such is this, where we are *Pilgrims* and *ſtrangers*: the taske-maſters may reſemble the buffetings and cruell exactions of our ſpirituall enemies. *Phàroah* commands to have their children *killed in the birth*, and ſo doth Satan endeavour daily to cruſh the very *firſt motions* and beginnings of any *ſpirituall birth* in us, like the Dragon in the *Revelation*, when he could not murther the *Mother*, attempted the *Child as ſoone as it was borne.* Sinne is in *us* as in the *ſtreame*; in *Adam* as in the *Spring*; in the Divell as in the *Sea*, from whom as all comes, ſo to whom all

1 Rev:12.4.

that

that dye in them muſt return. And yet heerin as *Anſelme* obſerves by ſome Circumſtances the Schollar exceeds the Maſter, the ſinnes of men may be greater than Satans [m] (ſaith he.) *He ſinnes againſt GOD reprobating him, Man againſt GOD recalling him. He is hardened againſt the puniſher of him, Man againſt the allurer. Hee againſt one not ſeeking him, Man againſt one dying for him.*

[m] Satan peccat Deo reprobante, ego Deo revocante, ille obdurat urad punientem, ego ad blandientem, ille peccat cõtra non requirentem ſe, ego contra morientem pro me, eccc cuius imaginem horrebam, horrorem in multis aſpiciome horribiliorẽ. *Anſelm. in lib. de caſu Diaboli.*

For the ſtate of grace by Converſion. Tis

1. Set forth here by *ſight (to open) Corporall* miracles are ceaſed, but behold a *ſpirituall*, the greater remains. If any ſhould queſtion us, whether the word we preach be CHRISTS, we may reply as our Saviour to the like from *John* by his Diſciples, * Goe, *tell him the blinde ſee, the lame walke, &c. My workes teſtifie of me.* And indeed it is CHRISTS worke *Originally*, though *inſtrumentally* ours,

* *Mat.* 11. 5.

ours. *Elisha* may send *his servant*, and *his staffe*, but no life to the [n] *Shunamites Childe* till he come himselfe. The *Cocke* may crow twice or thrice, but *Peter* remembers not himself [o] *till Christ lookes on him.* As tis not all the *outward light* in the *Sunne* will make a man see if there be wanting the *light* in the *eye within.* [p] So all outward admonitions availe not, without the seconding of them by his *Spirit.* The first thing made in the *Creation* was *light*, and so it is in the *regeneration*, the *lightning* of the Conscience, which *Salomon* cals the [q] *Candle of the LORD, searching all the inward parts of the heart*, (and this was it that gave the first token of spirituall life in this our *Brother.*)

2. By *Light*, as *Matth.* 4. 16. *The people that sate in darkenesse saw great light*, and by it (to omit divers others) is especially signified [*] *Comfort*, as the *contrary* is usually meant by *darknesse.*

n 2 *Kin.* 4. 35

o *Lu.* 22. 61.

p Nisi intus sit qui doceat Doctoris, lingua in vacuum laborat, *Hieron.*

q *Pro.* 20. 27.

* *Isa* 50. 10. Chap. 58. 8.

Ob-

Obſerve hence; *That Converſion puts a man into a lightſome and cheerfull condition.* See Pſal. 97. 11. Luk. 1. 79. Matth. 9. 2. *be of good cheere*, &c.

Obiect. It doth not ſeeme ſo, but rather that *wicked* men have the *merrieſt* lives.

Anſw. Firſt, you muſt not alwayes judge of *Mirth* by outward *laughter*, men ſometimes laugh more at a jeſt than at the news of a Pardon: But they are ſaid to joy in the latter not in the former.

Secondly, It may be the *fault* of ſome Chriſtians like [r] *Sampſons wife* to weepe all the dayes of the Feaſt, like *Mary Magdalen* lamenting the loſſe of Chriſt, and yet ſhee was talking with him. Men may be in the eſtate of joy, and yet not *apprehend* it. Like [ſ] *Hagar*, though there was a Fountaine of *Water* neere her, yet till GOD *opened her eyes* to ſee it cryes out for *thirſt*.

[r] Iud: 4. 17.

[ſ] Gen: 21. 17.

Thirdly

Thirdly, if wee ſhall take a ſurvey of this *Carnall* mirth, wee ſhall finde it not worth the naming. For the *brevitie*, *Job* ſaith enough, [t] *It laſteth but for a moment.* If like *Jonas* his Gourd it come up in *one night*, it withers the *next*, uſually like that creature the *Naturaliſt* ſpeakes off, which dies the ſame day it is brought forth. If like the *Marygold* their hearts *open* in mirth at Sunne-riſing, they *ſhut* againe in ſadneſſe before it be down. If it hath any light in it, 'tis like that of a *Candle* * (as *Salomon* compares it to) that gives a faire light in a roome for the preſent, but the leaſt puffe of winde puts all out. In the midſt of their jollitie the leaſt *frowne* of a *Superiour*, a *thwart* of an *equall*, any *affront* of an *inferiour* imbitters all. Onely *Mordecai's ſtiffe knee*, ſo turnes the edge [u] of *Hamans* proud heart, *that all his honour avayld him*

[t] *Job* 15.5.

* *Pro.*24.20.

[u] *Eſther*.5.13.

x 1 Sam. 25. 37.

him nothing. x *Nabal* can bee merry enough at his drunken feaſt ore night, but a little ill newes told him in the Morning makes his heart to ſinke within him *like a ſtone.* While the *play* laſts the *ſenſualiſt laughs*, when t'is done hee is in his dumps againe. Whil'ſt the *Gameſter* winnes, hee is well pleaſed, but when the game once turnes, and hee hath made *all away*, hee is ready to make *away himſelfe.* For the *fruite* of it, tell mee you that give your ſelves to *pleaſure* all the day, doth not a heavie heartedneſſe conclude it in the Evening? Doth not uſually ſuch ſenſuall mirth goe out like *a Candle?* leaves the ſtinke of a ſnuffe behinde it, *dumps* and ſore griefes within your Conſcienees. *I am ſure it was that which this our Brother often acknowledged*, and it had beene ſaid by *Solamon* before him, *Prover.* 14. 13. *In their laughter their heart*

heart is sorrowfull. (See the shortnesse:) *and the end of their mirth is heavinesse,* (See the issue:) One fitly compares it to *lightning*, which as it is but a *Flash* and away, so the fruit of it is but a blast upon the heart, and as after a lightning often followes a *Thunder*. So after this flashy mirth, *loud cryes* and tempests in the Conscience, take one with the other, and in reason 'tis not worth the having. But this spirituall joy [y] *adds no such sorrow with it*, and even though [z] *sorrowing, yet alwayes rejoycing*, The *poore* condition of the former, see *Isaiah* 24. 7, 8. and the *magnanimitie* of the latter, *Hab.* 3. 17. of both which, having so lately tasted, how *savourly* have I heard this our *Brother* thus to distinguish.

[y] *Prov.* 10. 22

[z] 2 *Cor.* 6. 10

3. Thirdly by a setting *at libertie (from the power of Satan)* so 'tis expressed (*Luke* 4. 18.) to preach *deliverance*, and

and *ſetting at libertie them that were bruiſed.* Before every *Luſt* was a Commander, the *Divell* Generall, but now hee is delivered from them all, and out of the *heavieſt yhake* of thraldome, to the *moſt glorious libertie*, even *of the ſonnes of God.* To ranſome, or reſcue a Chriſtian from the ſlavery of the *Turkes* was ever accompted an honourable act, but the converting of a ſinner from the *errour of his way*, muſt needs exceed it. I neede not tell you, 'tis Gods act thus to [a] *enlarge the heart*, 'tis plaine it muſt be ſo, if you conſider but the *ſtrength* of him under whom wee are bound, and ſee how eſpecially it is given to the bleſſed Trinitie. *God the* [b] *Father drawes*, *'Tis the* [c] *Sonne which makes you free indeed.* Where *the* [d] *Spirit of the Lord is, there is a libertie.* What little *freedome* of will wee have naturally to any ſaving good.

a *Pſal.* 119. 32.

b *Ioh* 6.44.
c *Chap.* 8 36.

d 2 *Cor.* 3.17

this

this our Brother would ſufficiently teſtifie in himſelfe, * Who for a long time, (though he wanted no apprehenſion of his miſerie) continued *ſtupid* and *ſenſeleſſe*, heavily complaining for the want of a *ſpirit of Compunction*. Well he was once [e] *held with the Cords of his owne ſinnes*, [f] *in the ſnare of the Divell, taken captive of him at his will*, but [g] *Bleſſed be the Lord that hath not given him as a prey unto his teeth, his ſoule is eſcaped as a Bird out of the ſnare of the Fouler, the ſnare is broken, and he is delivered.*

* See the Relation, pag 7.

e Pro. 5. 22.

f 2 Tim. 2. 26.

g Pſ. 124. 6.

And now having ſeene the *enlargement* of him: Let us in Concluſion take a ſhort view of the *Latitude of Gods mercy to him* (which ſtands alwayes wide open to penitent ſinners,) in the *Third* and laſt part of the Text, *The happy fruit of all, in his receiving forgiveneſſe.*

For the doctrine hence obſerveable, that *Whereſoever there is*

is true repentance given, there is h *forgiveneſſe attained.* I ſhall not neede to enter into any further declaration, ſo many worthy late Divines have ſo fully opened it, that I ſhould but light a Candle to the Sunne in it. Onely let mee ſay thus much, that if Saint *Paul* were the i *firſt upon whom Jeſus Chriſt did ſhew forth all long ſuffering and mercy for a Patterne for them that ſhould be hereafter,* this our *Brother* might be a *ſecond* in whom GODS mercy hath beene infinitely magnified. In his owne judgement hee cenſured himſelfe above all former preſidents whatſoever, even of *Manaſſes* himſelfe, who hee thought had not that *knowledge*, was not truſted with that *function*, and incurred not that *ſcandall.* And yet, for this particular, hee had it not onely by evident arguments made apparent *to him,* but alſo by a rare meaſure of *ſpirituall refreſhings* ſealed

h Quid eſt peccatum, ſi cum Domini miſericordia conferatur, tela aranæ ventus fiat, & diſrumpitur. Deus vult, & peccatum diſſolvitur. *Chryſ. in Pſal.* 5.

i 1 *Tim.* 1. 16

ſealed within him. A *high* ſinner, a *deepe repentance.* And loe, *a large dole of comfort.*

And let it not ſeeme ſo *improbable*, that ſo great a ſinner upon ſo humble a Contrition, ſhould have ſuch an enlightning. Our Saviour appeared *firſt to* [k] *Mary Magdalene* before all others, *who had ſeven Divels caſt out of her.* Saint *Peter* had fowly denyed his Maſter with *Oathes* and curſes, yet after his *bitter Weeping* our Saviour appeared [l] to him, before hee did to the reſt; and the Angels gave a *more* [m] *ſpeciall* charge to tell the bleſſed newes of his Reſurrection to him than to the others. 'Tis true he was but an *Infant* for his time, ('twas his owne ſpeech, *hee reckoned himſelfe but a weeke old,*) now for *Infants* the Father ſometimes ſmile more upon them, take them oftner in their Armes, then when they come to further yeares. And *ſuch* is found by

k *Mar.16.9.*

l *1 Cor.15.5.*

m *Mar.16.7.* Fidelior ſanctus eſt Petrus, poſtquàm fidem ſe perdidiſſe deflevit, atq; ideo majorem gratiam repentquam amiſit. *Amb. in ſerm. de vinculo.*

by experience to be [n] GODS dealing with ſome of his at their *firſt* converſion; when the [o] *Iſraelites* were *newly* delivered out of *Egypt*, God was more carefull at that inſtant for their *peaceable* travell, than afterwards. (*Exod.* 13. 17.) *More* mirth was made at the very returne of the *Prodigall*, than had beene for the other *brother*, that had never ſo offended. More joy for the returne of *one loſt ſheepe*, than for the ninety-nine, not gone aſtray. And if wee can be perſwaded, hee might reape a *full Crop* of joy in Heaven, afterwards; Why may it not be beleeved, he might receive ſome *firſt fruits*, as an *earneſt*, ſome few houres before here.

Concerning theſe ſpirituall refreſhings, ſome of our practicall Divines obſerve theſe particulars. That eyther they follow ſome [p] *deepe humiliation*

[n] *In* inchoatione converſionis, inveniuntur blandimenta dulcedinis, vitam uniuſcuiuſque converſi, inchoatio blãda permulcet *Greg.* 24 *Moral.*

[o] Ex Egypto Iſraelitis exeuntibus à vicino bello per viam terræ Philiſtim ſubtrahuntur, & tranquillitas oſtenditur, ne in ipſa teneretudine turbarii, &c. Sic prius ſuavitatem ſentiunt converſi, pacis quiete nutriuntur, *&c. idem Greg.*

[p] Ad videndum lumen internæ bonitatis, pollutâ dudum conſcientiâ lachrymis, debet baptizari, quo uberiùs culpa fletur, eo altius aguirio veritatis attingitur, *Gregor. in Moral.*

(Eſt.

(Esay 66. 2.) *I will looke to him that is of a contrite spirit*, &c. Or as a *reward* after a Conflict with victory. (Revel. 2. 17.) *To him that overcommeth will I give of the hidden Manna*, &c. Sometimes it is accompanied with *Satans malice*, like Saint *Paul* after his revelations, had *the messenger Satan buffeting him*, (2 Cor. 12. 7.) *The effects* are some extraordinary *spirit of prayer*. (Romans 8. 15, 26.) A further *abasement* of the party himselfe, As *Job* after he had seene GOD, (Chap. 42. 5, 6.) in *undervaluing* all the things of this world in respect of it, as *David* (Psalm. 4. 7.) A *longing* to have that joy in it's fulnesse, like Saint *Paul*, after his raptures, *wishing to be dissolved* (Philip. 1. 23.) And for the *time* 'tis observed usually to be against some *heavy tryall*, a *viaticum* against the approach of death, or the like. Now all these were evidently found in

him: His *sorrow* was deepe, his *conflicts* many, the *effects* were to my admiration, and the *time* very seasonable, being deferred till that very Morning before his execution, (the cause I beleeve of his so undaunted a spirit at the sight of it.) Well, you see how fitly repentance may be tearmed a γλυκυπικρον r *the roote is bitter, but the fruite sweete*, 'tis a *stormy* voyage, but a *rich* returne, a *sharpe* medicine, but very *soveraigne*. At the entrance 'tis like our Saviours draught of *Gall, and vinegar*, but the conclusion is like the end of *Jonathons* rod dipped in a *Hony-combe*, the end of that man is in peace and joy. *Poure out* as many teares upon thy selfe offering to God, as s *Elijah* did water *the second and third time* upon his sacrifice at *Mount Carmel*, The *fire* of GOD's Spirit shall descend, and *licke up* those drops into spirituall joyes, and dry *up all teares from thine eyes. The Spirit of the Lord* ma

r Amaritudinem radicis dulcedo poni compensat. Pericula maris spe lucri delectant, Dolorem medicinæ, spes salutis mitigat, *Hieron. in Mat.*

s 1 *King.* 18. 34.

may bee well said [s] *to moove upon the face of such Waters.* These Rivers as they have their head in *Paradise*, their spring in *Heaven*; so they returne to *Heaven* againe. This *holy Water* drawne at this spirituall marriage, will *Christ* turne into *Wine* indeed, give such the [u] *garments of gladnesse* for *the spirit of heavinesse.*

[s] Gen. 1. 2.

[u] Isa. 61. 3.

To conclude, how can it be, but a joyfull estate, when a Man is assured his sinnes are forgiven. If wee consider it, in these three things. *Hee hath peace with God.* Peace of *Conscience.* Peace with *Death.* The two latter, are consequences of the first.

1. *First*, hee hath peace with God, *Rom.* 5. 1. They report some *Fires* nothing will quench them but *Blood.* 'Tis true of the wrath of GOD for sinne, nothing but the blood of Christ can appease. It was *Rehoboams* speech to the *Israelites*, *My little finger shall be heavier than my Fathers loines.* 'Tis true in this

ſence, for ſinne, the leaſt degree of GODS diſpleaſure, is more than all the worlds. A Man without this peace, be he deckt with jewels, is but like a faire Roome *richly* hung, but wants a Roofe, who would make choice of it for his lodging. Such is the man be he never ſo gorgeouſly appareld, if hee lyes yet *open* to the revenge of Heaven, *Whoſe iniquities are not covered.* Let it be the prayſe of *Italy* to be the *Garden of the World*: It is a Chriſtians happineſſe, to be the *Garden of God*, that the *Tree of life* is in the midſt of him, that *God is at peace* with him.

2. Hee hath peace of *Conſcience.* The *Earth* no outward weight can moove, yet the ſtirring of a few unruly vapours within, will make ſome parts to *quake*: There are ſome men, no *outward* Croſſes can trouble, but the guilt of ſome *ſecret ſinnes* within hath made them tremble. The ſoule of a wicked man

y Conſcientia peccati eſt formidinis mater. *Chryſ.* Nulla pœna gravior pœnâ malæ cõſcientiæ.

is often like a * *troubled Sea*, or like *the Ship in a storme* the Disciples were tossed in, but as soone as CHRIST entred, there was a *calme*. So as soone as the Conscience is possest of CHRIST, there is peace. Some when they are *disquieted* in their minds, do as *David* wished hee could doe (Psalm. 55. 7.) *When fearefulnesse and horrour overwhelmed* him, *Oh, that I had wings like a Dove, then would I flie away and be at rest*. Goe travell, as if they would out-ride the cry of Conscience which they carry with them. Some send for *Musicke*, as *Saul* for a *Harper* when his *evill spirit* came upon him. Others deale with their Consciences, that thus arrest them in GODS Name, as some have done with the *Serjeant*, make him *Drunke*, and so escape him. These wayes and the like had this our *Brother* tryed formerly, but found no sound peace,

* *Isa* 57. 20.

z Time te ipsum, alium enim potes fugere, te autem nunquam, falli potuit fama, conscientia nunquam.

till he thus turned to CHRIST, *the Prince* of it. The *Marriners* in that mighty tempeſt, rowed hard to get the Ship to land, but no meanes would do, till * *Jonas was caſt out*, and then preſently *the Sea ceaſed from her raging*. I have beene a witneſſe of *ſtrong tempeſts* rayſed within his Conſcience, when he firſt grew ſenſible, but after he had a *diſburdn'd it*, and out with thoſe *preſſing* ſinnes, in ſuch ſalt and overflowing teares, in Confeſſion and Repentance, he ſoone found the fruit of *that* call of our Saviour. * *Come unto mee you that are weary and heavy laden, and I will give you reſt.* Having like *Noahs* Dove *ſtrayed* from the *Arke* of CHRIST, he found no reſt for the ſeete of his Soule, till he returned to CHRIST againe. 'Tis a uſuall diviſion of theſe foure ſorts of Conſciences, a *quiet but not a good*; *neyther good nor quiet*, *a good, but not a quiet*, *both good an*

* *Ionas* 1.15.

a Conſcientia eſt cordis ſcientia, eſt Codex animi, in quo quotidiana peccata conſcribuntur.

* *Mat.* 11.28.

and quiet. The two former he had experience of in his life, the two latter neere his death, the *misery* of the one, and the *happinesse* of the other (which he had so lately exchanged) how sensibly have I heard him expresse, apprehending in the *deepest* degree of his humiliation, more true content, than in the height of all his sinnefull pleasures: *Chrysostome* cals the Conscience [b] *Gods Coine*, wherein as the Kings *Image* is in his, so is *Gods* instamped in this. And therefore as we give that which *is Cæsars to Cæsar*, so he exhorts, to give this which *is Gods to GOD*: and a *good Conscience before GOD and man*, 'tis the richest pearle, the most invaluable treasure under Heaven, Saint *Pauls glory* and *joy* (2 Corinth. 1. 12. Acts 23. 1.)

3. *Thirdly*, he hath peace *with Death*: a *Bee* without her *sting*, is more feared then hurtfull:

[b] Numisma Dei conscientia, in solidis Cæsar videtur, in conscientia Deus agnoscitur, *Chrysc* Conscientia bona est templum Salomonis, ager benedictionis, hortus deliciarum, aureum declinatorium, arca fœderis, Thesaurus Regis, aula Dei, habitaculum Spiritus, gaudium Angelorum. *Hugo de animâ.*

d 1 *Cor.* 15. 56.

full: 'Tis so with this, once freed from the guilt of sinne, *the* [d] *sting of it.* He that knowes he owes nothing, flies not the approach of the Bayliffe. He that is assured of the *blotting out of the hand-writing that was against him* needs not to shunne the arrest of death. Be it *sudden*, yet 'tis not *untimely* to him. What a *measure* of this Christian valour was found in this our *Brother* after this spirituall sealing, hath been * manifested *before many witnesses*, and needs not any repetition here. Only observe what this blessed change *in him*, had wrought in others, *of him*. He once wept much by himself *in private*, when the tongues of men with good cause were open against him in *publike*. Now *teares* of all sorts are shed for him *publikely*, when he had *Comforts* within himself *secretly*. He that was *hated* at his *Condemnation*, is *lov'd* at his *Execution*. Such as were *grieved* at his *life*, are *comforted* at his *Death*. He *began* with his *owne teares*, he

[d] 1 Cor. 15. 56

* See the Relation, p. 67, 68.

departs

departs with the *sobs of others*. And I doubt not, but what he *sowed* in teares, he *reapes* in joy, what was *seal'd* here on Earth, is *ratified* in Heaven. From a *Death* temporall he is passed to a *life* eternall: Unto which God of his mercy bring us all, for the merits of *his deare Sonne*.

To whom with the Father and the holy Spirit, be all honour and glory now and evermore, Amen.

FINIS.

Errata in the Relation.

Pag. 4. marg. l 16 r de via. p. 7. l. 19. r. their prisoners. l. 10. r. his Throne p. 11. l 8 m. r. lenie p. 23 l. 8 m. r. admisceat p. 19. l. 28 in Nam r. Now.